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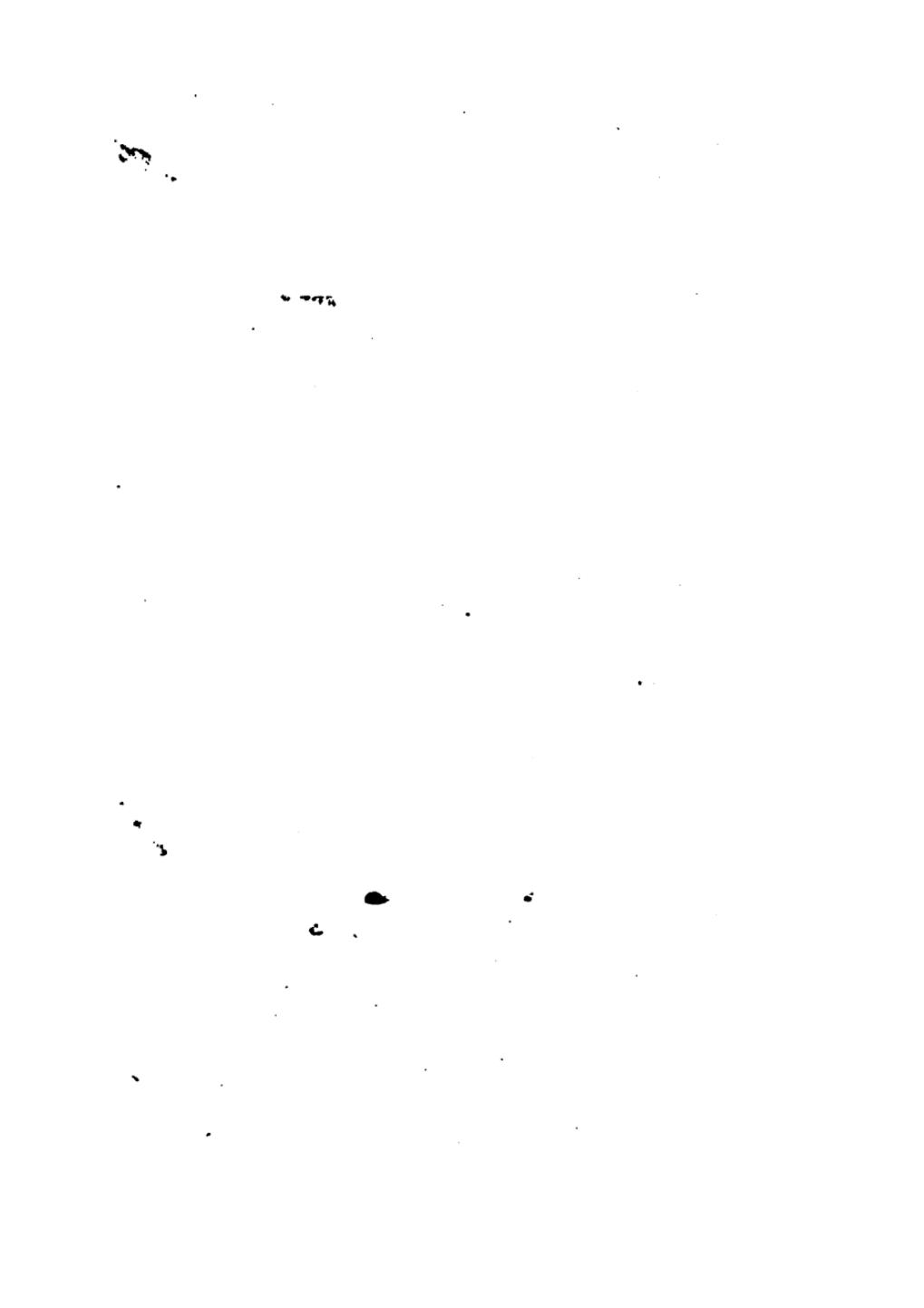
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PREVAILING  
PRAYER







# PREVAILING PRAYER

AN ACCOUNT OF THE OLD SOUTH CHAPEL PRAYER  
MEETING (BOSTON), WITH INTERESTING  
NARRATIVES, AND INSTANCES OF  
REMARKABLE CONVERSIONS,  
RELATED AT IT



WITH INTRODUCTION BY

NORMAN MACLEOD, D.D.

AUTHOR OF "THE EARNEST STUDENT," "THE HOME SCHOOL," ETC. ETC.



ALEXANDER STRAHAN & CO., EDINBURGH  
SAMPSON LOW, SON, & CO., LONDON

1859

141. d. 33.



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## INTRODUCTION.

BY REV. NORMAN MACLEOD, D.D.

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THE Publishers of this volume in Scotland have done me the honour of requesting me to introduce it by a short notice explanatory of its contents and of its value to us, who are living amidst all the signs of a "revival."

The volume contains what we believe to be a perfectly accurate history of the origin and progress of a prayer-meeting, held daily for years in the Old South Chapel of Boston, Massachusetts. Selections are also given from the many narratives which have from time to time been there related, illustrative chiefly of the power of prayer. One meeting is reported in detail, with every verse sung and prayer offered up, so that the reader may thus receive as truthful an impression as words can convey, of the usual proceedings of one of the most famous and influential unions for prayer held in the United States, in connection with "the revival." The book has, therefore, an interest to us as a mere historical record of facts, and as a faithful tran-

script of what is really taking place among our brethren in the United States, during a deeply interesting crisis in their religious life. Viewed in this light, it requires no introduction from us beyond an assurance, founded upon good information derived from various American clergymen, that the volume is authentic, and that its details may be relied upon.

We need not say that we cordially recognise this “Revival” in America as a most glorious work of the Spirit of God, and that we unite with millions in giving Him the praise, with thankful and glad hearts, for this visitation of mercy to lost sinners and to praying saints. We do this with peculiar gratitude, because we are partaking in Scotland and Ireland of the inexhaustible riches of God’s grace ; and can now, with stronger faith and warmer love, exclaim, “Thy kingdom come ; Thy will be done on earth, as it is done in heaven : for Thine is the kingdom, the *power*, and the *glory* !” But, instead of dwelling on the revival in its general aspects, we rather confine our remarks to one or two points, among many of practical importance suggested to us by the perusal of this volume.

(1.) One thought is the Christian caution which is required, with reference to the judgment we pass as to the *manner* in which the Spirit of God may be pleased to operate in the conversion of sinners.

There is a tendency to prescribe, as it were, to the Spirit, *how* He shall act,—or rather to assume, with a confidence which we think unwarranted by the Word of God, that He must work in this way or that, in order to produce those spiritual results in human char-

acter, which every Christian recognises to be from Him. We are too apt to form a *mould* in our own minds, in accordance with which the living Spirit must express or manifest Himself in the souls of individuals or of congregations ; and to assume that a certain process of thought and feeling, corresponding, probably, to what we ourselves have experienced or observed, must characterise the history of every one in whom a genuine work of grace has been begun. Thus, one person may insist upon the day or date of conversion being known ; and another, upon a certain series of convictions, fears, hopes, and joys, necessarily occurring, according to a stereotyped succession ; while a third is jealous of any change which can be connected in memory with a sudden transition from darkness to light, accompanied, it may be, by such a storm as shakes both mind and body.

Now, it is well for us to remember that the personal Spirit, who is perfectly wise, loving, righteous, and sovereign, acts towards individuals, congregations, and countries, just as "*He will*," when seeking to glorify the Lord Jesus in human souls. He will not be fettered by man's preconceived and ignorant views as to the best means of accomplishing His purposes. He *alone* knows the state of each heart, congregation, and country; and, therefore, He alone can determine how His great work can be begun and finished in each or all. What we should consider, rather, is not the *how* and the *when*, but the grand *fact* of the soul's conversion. "*Grace be with all who love the Lord Jesus Christ in sincerity,*" must be the sincere expres-

sion of every Christian heart, whatever method God's Spirit adopts to produce this blessed result. Accordingly, we see in the New Testament the most varied histories of the conversion of sinners, and which illustrate those that come under our own observation. Thus some persons we have known seem to be like John the Baptist, as if holy even from their mother's womb; or like Samuel the child of prayer, to have been "planted" from infancy "in the courts of our God." The Divine seed of a new nature has been planted, we know not when; and it has grown up, we "know not how." Some are brought to Christ, like the shepherds of Bethlehem, amidst songs of joy that accompany the proclamation of the glad tidings, and at once praise and bless God for the things they have heard; while others, like Paul going to Damascus, or the jailer at Philippi, are suddenly arrested in their wickedness amidst scenes of terror; or are converted, in instances more rare, at ~~an~~ eleventh hour, like the dying thief but a few minutes after praying to the Saviour on the cross, and almost immediately before meeting Him on the throne. Many have the light suddenly flashed upon them, like the Ethiopian eunuch, while reading the Scriptures; or are led to Christ as Timothy was, who knew the Scriptures from a child, and possessed an "unfeigned faith, which dwelt first in his grandmother Lois, and his mother Eunice." The Spirit may, again, convert thousands in a few hours; or "add *daily* to the Church such as should be saved;" or for a time permit a congregation, "whose number was twelve," to remain ignorant of almost the elements

of the Christian faith, until visited by a minister like Paul. Accordingly, we must beware of asking too eagerly, with reference to the work of the Spirit in the soul, *when* it was or *how* it was, but rather inquire, with deepest earnestness, *how* it *is*. Is the work indeed begun? *Do we believe in the Son of God?* *Do we love Him and our brother?* For, is there not many a child of God who, if asked the question proposed at the Old South Prayer-meeting (p. 41), "How long have you been a believer, brother?" could not reply with anything like the statistical accuracy of Mr. Collins, "I was converted a year ago last November," yet who could say, with deepest reverence and gratitude, "I know whom I have trusted," and, "By the grace of God I am what I am!"

(2.) Again, this volume suggests the further caution not to insist that the Christian life shall necessarily express itself in every case with that openness and freedom which appears to be considered, in such meetings as those in the "Old South," as almost essential to a right confession of Christ, or in order, as it is expressed in America, to "stand up for Jesus."

Now, we admit, of course, that no Christian can be ashamed to confess Christ by uncompromising speech as well as by uncompromising action. We acknowledge, moreover, that, among most of our Churches, there is no practical reform more needed than the culture of the social element of the Christian life, by their members "assembling *themselves* together" to "consider *one another*, and to provoke to love and to good

works." It must be confessed also that there is a coldness and stiffness among us, which is an ambiguous comment upon brotherly love and sympathy with Christ's work on earth. How many seem to think that all the duties of Church membership are performed, and its privileges enjoyed, when they "sit under" some minister, or "join" a congregation, by partaking every six months of the Communion! while others appear to consider their faith in Christ and their love to Him, if it is possible to conceive that in such circumstances any exist, to be a secret which, like a crime, was only to be confessed on a deathbed, and even then not till the last moment, when *in articulo mortis*. Who can tell how much good and comfort to themselves and others are thus lost by this want of Christian fellowship—frank, yet unostentatious—familiar, yet reverent. What talents are buried! What power is wholly dissipated, that might be used by Church members in prayer-meetings, visiting the sick, counselling the wicked, confirming the weak, cheering the desponding, and gladdening the hearts of brethren! What guilt is incurred by the sloth and selfishness of professing Christians who will not lay aside their cold reserve, and calmly, quietly, but decidedly, "stand up for Jesus," when fitting opportunities are given them for doing so! Until a decided change in this respect takes place among communicants, we see little hope of our Churches becoming more alive and loving, and therefore more united and zealous. We have the bones, thews, and sinews in Scotland, for example, of sound instruction and intellectual vigour, but we are

wanting in the blood and nerves, the warmth, tenderness, and personal affection of social Church life and worship.

On the other hand, we must make due allowance for those Christians who, from their peculiar temperament, early training, social habits, and tastes, find it very difficult, if not impossible, at any time to utter, except in private, what they really believe and experience with reference to personal religion. For it can hardly be denied that there are such who could not if they would, and who would not if they could, reveal their "experiences" at any meeting in the manner which seems, judging from this volume, to be common to all classes in America, and, we believe, in many Churches also in this country. But this need not surprise us, or make us suspect the sincerity of those among whom such different habits prevail. The same light may shine through all and in all, though it is affected by the colour or texture of the glass by which it is transmitted. Accordingly, when God's Spirit converts a man, he is changed in nothing, save from his being in a wrong to his being in a right state, of will and affection towards God and man. In all else he remains essentially the same person, and, we presume, must do so for ever, even in that sphere where "*one star differeth from another in glory.*" And thus it will occur, that those persons who are naturally unreserved, impulsive, and ever craving for the sympathy of others, will retain the same tendencies when they become Christians, though these are subdued and brought under the regulating power of Christian principle. Their

peculiar temperament will, therefore, induce such to become speakers at public meetings, and enable them without difficulty to detail their feelings and experiences before sympathising audiences. Those, again, who are naturally fond of excitement and of action, will continue as Christians to be so, though gratifying their propensities by higher and nobler interests. On the other hand, there are not a few of a very different mould, who can never at any time express, except to their most intimate friends, and to them only with difficulty, and in their most confidential hours, the feelings which lie hidden from the world in the holiest recesses of their hearts ; who, with keenest sensitiveness, would shrink from the very appearance of display, and repel, as rude and unfeeling coarseness, the demand to utter before an unknown crowd their secret life before God. They might be willing to die for Christ at the stake as martyrs, even as they might die for their country in battle as soldiers ; but in neither case would they say much, if anything at all, about themselves. It is unjust, therefore, to accuse such persons of being ashamed of Christ because they cannot stand up at a public prayer-meeting and there speak about His love or their own. As well accuse them of want of love to their beloved dead, because they can hardly breathe a name with their lips, which, nevertheless, is never absent from their hearts ; or as having less love than is possessed by some other mourner who is soothed and satisfied in describing the history and exhibiting the variety and depth of his sorrow to a circle of sincere sympathisers. Even silence must not always

be interpreted as, in every case, a sign of indifference. It *may* be the result of thoughtful love. The mother who sits in prayerful silence, as she gazes on her child walking along a narrow plank that crosses the swollen torrent, or by the edge of a dizzy precipice, may have a far deeper and wiser love, than another who, under the impulse of mere feeling, would utter a cry of agony to save her babe, thus exposed to mortal peril. Let us, then, be just ; and beware how we coldly reject from our sympathy and fellowship, those who cannot " stand up for Jesus " with many words, or before strangers, while we warmly embrace others as decided and advanced Christians, merely because they can pour out their thoughts and feelings with equal volubility on this, as well as on every other subject which, for the time, excites and interests them. But the speeches at the Old South do not suggest cautions only. They afford examples of hearty confession of personal interest in the Saviour's work, by plain, sincere men, manifesting a spirit which would rouse the apathetic, and put to shame the cold and lukewarm. A genuine revival of love to God and man, will alone destroy the pride and self-seeking which are, no doubt, at the root of much of our silence and reserve. Life will give us freedom, without destroying our soberness, and love of "order," without checking our zeal.

(3.) Once more. This volume reminds us of a duty and privilege, which it is to be feared we sadly forget, that of *Intercessory Prayer*. But this requires some explanation.

The apostle says, " This is the confidence that we

have in Him, that if we ask anything, *according to His will*, He heareth us." Now, there are very many cases in which our prayers may be asked for things "according to the will" of God, and, consequently, offered up in faith. Whatever God has promised, may thus be made the subject of prayer. When, therefore, we are requested by others to plead along with themselves for promised blessings, we may have confidence that such prayers shall be heard and answered, just as when we plead in faith for ourselves alone.\*

But the question regarding intercessory prayer suggested by the perusal of this volume is, Whether we are entitled to pray with assured *confidence* for the conversion of an impenitent unbeliever, who has himself no desire for salvation? Now, it is quite true—blessed be God!—that we *may* pray, and ought to pray, for the greatest sinner on earth. We are warranted to do so by the character of God, and by His command, that "intercessions should be offered up for all men" on this very ground, that "God will have all men to be saved, and to come to the knowledge of the truth; for there is one God and one Mediator between God and man, *the man Christ Jesus.*" We are, moreover, taught to do so by the example of Christ, whose last prayer was for His enemies, "Father, for-

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\* Ought there not to be some inquiry into every case requesting prayer, before it is brought before a public prayer-meeting? What evidence is there that it is real and not fictitious? What check is there to any scoffer making requests for persons that have no existence, and for blessings that are not desired?

give them, for they know not what they do"—a prayer which was gloriously answered on the day of Pentecost, when those enemies were made to know what they had done, and so were led to seek and obtain forgiveness. Nay, we cannot help praying for others, from the necessity of our casting *every* burden and care on the Lord; and, above all, from our being constrained by that love to even lost souls which is inspired by Him who wept over Jerusalem. There need, therefore, be no shutting up of the heart in pleading for the most desperate, and in beseeching Christ to cast out the devils which sorely torment this child or friend; yea, to raise them up though now *dead* and corrupt in trespasses and in sins! The touching story of the Canaanitish woman may itself for ever sustain the heart, in circumstances apparently the most desperate, to persevere in pleading for others. But while all this should be remembered and acted upon much more than it is, yet it does not follow that we are warranted in assuming that our prayers for the unconverted must be heard and answered as surely as those we offer up for ourselves or others, when both are seeking only what they know to be "according to the will of God." For is this or that man's conversion, as he is, "according to the will of God?" Does He will that an unbeliever shall be saved, without repentance, and faith towards the Lord Jesus? And if not, where has God promised, in answer to the prayers of others, to awaken in this man such repentance and faith, or so to work in his soul that he shall believe and live? If the man himself "will not be saved," and "*prefers darkness to light,*" what ground

of assurance have we that God, by any process, shall cause him to will to be saved, or to prefer the light? If he refuses to hear God's own calls to him, how know we that God will certainly hear and answer our calls *for him*? Let us remember with reverence how Christ said, that "*He could not* do many mighty works because of their unbelief"—how He wept for sinners, saying, "*I would, but ye would not*"—and how He prayed, "*not for the world!*" The awful fact which comes between our prayers for the unconverted and God the hearer and answerer of prayer, is the deep mystery of *a responsible human will*, which "*hates knowledge, and does not choose the fear of the Lord.*" Therefore, all prayers for uncovenanted blessings, or those never promised, should be with a *peradventure*, and not with that assurance of *faith* which has a distinct promise to rest upon.

But with this holy reserve, which becomes us when remembering the relationship of others to God, as free and responsible beings, we may pour out our hearts before Him. With the freedom of children, we may confide to Him all our anxieties about others; and plead for them, even as when we plead with them "*in Christ's stead,*" and with heaven-taught earnestness, uttering every longing of our soul in their behalf. And such prayers never can be in vain. They will be answered in some form or other. It may be, it has been, times and ways without number, by the conversion of those prayed for in circumstances which have made many a Christian parent and friend sing with joy, "*I love the Lord because He hath heard the voice of my supplica-*

tion!" The Lord is indeed always found by those who seek Him; but over and above this, how often does He seek and find those "who sought Him not!" *Why* He thus acts so to one more than to others in like desperate circumstances, we cannot tell. There are mysteries in God's dealings with individuals and nations, both in providence and grace, founded on principles not revealed to us. All we can say at present is, "Even so, Father, for so it seemeth good in Thy sight!" But we know enough of God, of what He can do, may do, and has done, to strengthen our hearts as we lift up our hands to a throne of grace to convert the unconverted. The day of judgment alone will reveal the connection between the petitions of the Christian parents in their closet, or of two or three uniting in earnest supplication, and the cry far away from some broken-hearted prodigal, "I will arise and go to my Father!" The wonders of intercessory prayer cannot be known until the Redeemer unfolds the history of His kingdom upon earth. But, when that great and eventful period arrives, we doubt not that among those causes now hidden, but then to be revealed, which affect the character of men and nations, the power of intercessory prayer, offered up by humble and unknown saints, will be recognised as having been more constant, more real and irresistible, than that of the greatest heroes, or of those fleets and armies whose achievements blazon the page of history! A praying people is, more than the world understands, "the cheap defence of nations." We offer these remarks to our readers for their encouragement to continue in inter-

cessory prayer; so that, if it is not heard, they may neither blame their own unbelief, nor “charge God foolishly,” as if He did not answer them, though not in the way in which they desired.\* At such trying times are we not made to drink of the Saviour’s sufferings, as when He wept over Jerusalem, because, notwithstanding all His love and earnest pleadings, the things of her peace were for ever hid from her eyes!

We wished, before concluding, to have made some observations, suggested by this volume, as to the employment of lay agency in connection with “revivals” and general prayer-meetings. But we have occupied already much more space than we intended when we began this Preface. We shall only make a single remark or two on the subject alluded to. In regard to the inner and outer work of a living, earnest congregation, it never can be carried on efficiently without the hearty and active co-operation of its members as well as office-bearers. In times of revival especially, it is utterly impossible, physically and morally, for the clergy alone to undertake a tithe of the work which these times necessarily entail. We look with no jealousy upon “lay members” of the Church offering their assistance at any time, as if they were intruders,

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\* We knew a pious woman whose faith was much shaken in prayer and her heart much pained, because she had prayed for the conversion of a very selfish and profligate son who died at sea; the mother declaring that, having prayed in faith, she knew that evidence would be found in his desk, or from some other source, that her prayers were heard and answered. No such evidence, alas! but the reverse, was ever given.

but hail them with gratitude, when they can use such gifts as God has given them to rouse the indifferent, or speak a word in season to those who are weary. Let any one read with care the apostolic epistles to the Churches, and there learn how every member of the body, male and female, bond and free, is recognised as contributing their portion, however small, to the nourishment of the whole. On the other hand, we think that all this should be done "with decency and order," and in accordance with that *government*, which, whatever be its form, is a part of Christ's wise plan for carrying on His work on earth. Those who give addresses, or conduct prayers in the house of God, should therefore be known to and approved of by the minister or office-bearers of the Church. Unless this is done, we fear that confusion will arise. The wisest guides will be forced to retire, or be thrust aside; and those who have no "authority," either from their knowledge, character, experience, or position in the Church, but are self-willed and presumptuous, will become the leaders of the religious movement, which, in the end, will thus probably fail in good, or produce even positive evil. Let us, by all means, have an army of earnest soldiers fighting Christ's battles; but let them be under the discipline and government which Christ, in His wisdom, hath ordained for His Church. "The meek will hear thereof, and be glad."

We should, also, thankfully avail ourselves of every opportunity given to us, in God's Providence, of uniting in prayer, and in any other such labour of love, with Christian brethren of every name, who "call upon

the Lord Jesus Christ *in sincerity.*" One of the most blessed fruits and best evidences of the revival in America and elsewhere, has been Christian union. The fire of Divine love has softened and wielded hearts disposed to become hard and isolated through selfishness and pride. The Spirit, in glorifying Christ, has attracted every eye from self to the Saviour, and thus filled every heart with the same glory of love to God and man which possessed His. All have been made to feel, in proportion as they were themselves revived, that God was not the God of any Church or party, but was "Father of all, above all, through all, and in all." The wretched envy and jealousy, wherever these existed, which would grudge the blessing of a revival to another Church, or seek it as a sign from Heaven in favour of their own only, was rooted up by the conviction that good bestowed on any was good bestowed on all,—and that the riches of God's grace were like heaven's light, able to illumine and beautify a world, without its fulness being exhausted by a single beam. In that light may we all see light, and be able to discern our brother,—so often, alas, concealed from our eye by the darkness of our proud and selfish hearts!

With these few imperfect remarks, we beg to introduce this small volume to the notice of our readers. Whatever judgment may be passed upon the wisdom of some of its sentiments, the value of some of its anecdotes, or the taste of some of its hymns, it is interesting, nevertheless, as a true record of a certain phase of religious life in America, and of one of the most remark-

able “revivals” which has ever taken place. It is calculated, also, to stimulate our prayers and labours for the advancement of the Redeemer’s Kingdom, and to make us rejoice with assured hope that these can never be in vain. May very many in every congregation and parish throughout the land be stirred up by the example of others to meet for prayer, and be strengthened by the experience of others so to ask that they shall receive, and their joy be full. Finally, let not this outpouring of the Spirit of God be recognised as a temporary blessing, which, like a summer shower, must pass away after a day of refreshing, leaving the heavens again hard and dry over our heads; but rather as an overpowering evidence to “stir up our minds by way of remembrance” of the glorious gift of the Sanctifier and Comforter, who is promised to “*abide with us for ever.*” When, struggling onwards amidst storm and difficulty, we are disposed to question our Master’s sympathy, as if He cared not that we perish, let His mighty voice, at this time subduing the winds and waves in man’s rebellious heart so that there is a great calm, while filling us with awe and wonder, be received also as a rebuke to our unbelief, as, recalling our unworthy fears, He says to us, when these are over, “O ye of little faith, wherefore did ye doubt?”



## PREVAILING PRAYER.

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### THE OLD SOUTH PRAYER-MEETING.

**B**EFORE giving a history of the Old South Prayer-meeting from its very commencement, it may be well to give the reader some account of the manner in which it is conducted, and of the spirit which seems to pervade those who attend it.

The meeting is held every morning, Sunday excepted, in the Old South Chapel, in Spring Lane, commencing in the warm season at eight o'clock, and in the cold season at half-past eight o'clock. It continues one hour only. The utmost promptness is observed in commencing and closing. No one is allowed to continue his remarks when the hour for closing has arrived. The time allotted to each speaker is three minutes, and those who conduct the meeting are expected to enforce this rule, except in special cases. The leader of the meeting is allowed ten minutes to open it, including prayer, reading of Scriptures, singing, and remarks. Formerly, the brother who took charge one day was expected to secure some one to conduct it the following day. Within the last year or two, a committee has been appointed which has the control of the meeting in all its appointments. This committee secures some one to be responsible for the

meeting each day in the week, for a number of months at a time, and he must either take charge of it himself, or see that some one is provided. In this way, the meeting is never left without a leader. The rules are placed upon the table, so that the leader may see them. A little bell is also provided, which he is expected to use when necessary in enforcing the three-minute rule.

#### UNION.

All evangelical denominations unite in the meetings, and during the eight years which it has existed the most delightful harmony has prevailed. There is a general understanding that no controverted points in theology shall be discussed, and that all denominational peculiarities shall be avoided. If, occasionally, a stranger, not knowing that the meeting is composed of all denominations of Christians, introduces some denominational matter, no notice is taken of it, and the meeting goes on without interruption. Occasionally, a Methodist present may be heard to say "Amen." With this exception, one could hardly tell to what denomination of Christians those present belonged.

#### THE SPIRIT OF THE MEETING.

It has been remarked by strangers who have attended the meeting for the first time, that the atmosphere of the Old South Chapel was peculiar. They had hardly entered the room before they were convinced that the place was pervaded with the sacred influences of the Holy Spirit. Hundreds who have spent a few days in Boston have said, as they left, that they never before attended such meetings; and, with tears in their eyes, they blessed

God that they had had the opportunity. Nearly every morning, some stranger rises and says, in substance, "I have heard of this meeting, but never before had the privilege to attend it. I thought you had good meetings, and I rejoice to be here. I feel that I have been benefited, and I shall go home and tell my brethren about it. I hope these meetings will always continue; for you cannot tell, brethren, what an influence you are exerting all over the country. We look to you for information; and when the Spirit of the Lord is with you, and we hear of conversions, we are encouraged."

Similar remarks have been made by hundreds, and, for aught we know, by thousands, who, having caught the spirit of the meeting, have gone home to labour and pray with increased energy and zeal in the cause of their Master. All seem to be of one heart and one mind. There is a remarkable blending together of those who attend. While certain rules are necessary for the government of the meeting, in which all acquiesce, still there is perfect freedom. No one seeks for superiority. There is a common platform for all. The rich and the poor are there together, all one in Christ Jesus. The most humble labourer in the vineyard of the Lord, from any quarter of the wide world, is welcome.

The leader of the meeting seldom reads more than eight or ten verses of Scripture, and if he comments at all upon them, he is very brief. The singing is led by any one who chances to be present. A hymn is given out at the commencement, and after that verses of familiar hymns are voluntarily struck up by any who feel disposed. This is one of the most interesting exercises of the meeting, and one in which nearly the whole congregation participate.

There is a general understanding that on Monday morning special opportunity will be given for the communication of religious intelligence ; consequently, there is more religious news presented on that morning than on any other. Clergymen from abroad are often present, and they are called upon, if they do not rise voluntarily, to take part in the meeting.

On Saturday, the Jews are especially remembered in the prayers, and interesting intelligence is often presented respecting the work of the Lord among them. Occasionally converted Jews have been present, which has added very much to the interest of the meeting. Rev. Dr. Jenks, who has always felt a deep interest in their welfare, has often given very valuable information respecting them, which has quickened the faith of God's people, and incited them to earnest prayer in their behalf.

The Old South Prayer-meeting has been a religious exchange. The audience has not been confined to the people of Boston and its suburbs. Christians from all parts of New England, the country, and even the world, have been accustomed to meet at this place. In this way religious intelligence has been received from every section. Missionaries, upon their arrival in Boston, find their way into the meeting. English and Scotch ministers who occasionally have visited Boston, have sought out the Old South Prayer-meeting, and have contributed their part to the general stock of religious news which is communicated from week to week. There is probably no place in the world where one can obtain so large an amount of information pertaining to the progress of Christ's kingdom as at the Old South Chapel. Within the eight years during which this meeting has been established, disciples of Christ

from nearly every State in the Union, and from almost every quarter of the globe where the standard of Christ has been reared, have been present, and given in many instances the most cheering accounts of conversions and the upbuilding of the Redeemer's cause in the localities where they have laboured.

Those who have attended the meeting for the last two or three years will not forget the visits, nor the fervent prayers and earnest addresses, of Rev. Dr. Armstrong, and his son-in-law, Rev. E. G. Beckwith, the President of Oahu College, both from the Sandwich Islands. The names of many others might be mentioned, whose addresses and prayers have tended greatly to strengthen the faith of the Christians in Boston, who so constantly have been present in the Old South Chapel.

But the most cheering intelligence which has been communicated to the meeting, and which has tended, perhaps, as much as anything, to induce its supporters to continue to sustain it, has been the statement of the conversions of individuals, and of revivals of religion in distant places, which have been traced directly to the meeting. The influence which the meeting has exerted in inducing others to start similar meetings, and in infusing new life into individual Christians from abroad, who have gone home to wake up their slumbering brethren, is worthy of notice.

But, without further details pertaining to the meeting,—details which will be found in their appropriate place in the book, such as records of conversions traceable to the meeting, incidents and facts related at different times, &c., &c.,—we proceed to give a history of the meeting in its rise and progress.

## HISTORY OF THE OLD SOUTH PRAYER-MEETING.

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### FIRST REPORT.—FOUR YEARS AFTER THE MEETING WAS ESTABLISHED.

N the autumn of 1850, two Christian brethren, one of Park Street, the other of Essex Street Church, engaged in serious conversation respecting the state of religion in the city, lamenting the condition of the churches : one, our departed friend and beloved brother in Christ, the Rev. Louis Dwight ; the other, our Christian brother Blanchard, still happily lives. Mr. Dwight has been peculiarly a man of prayer. It is believed that with him originated the very important prayer-meeting for colleges, which is now so extensively observed on the last Thursday of February, annually. These brethren conferred with others, and there resulted a determination to hold a united prayer-meeting, more especially to seek the outpouring of the Holy Spirit upon the city, its churches, and its inhabitants generally. The resolution was soon carried into effect ; and now, for four successive years, and more, the meeting has been held, by the kind permission of the Old South Church and religious society, in the place where it first assembled, beneath the roof of their chapel,—sometimes, indeed, in the vestry or committee-room, at others in the chapel itself.

To this meeting have resorted not only Congregationalists, but our Baptist, Methodist, Episcopalian, and Presbyterian brethren, and have been cordially welcomed. The spirit that has prevailed in it has been at the furthest remove from sectarianism; and the utmost liberty, consistent with Christian order, has been enjoyed in the remarks which any individual might deem it proper to make. The chair has been occupied by brethren invited at each previous meeting, and held by no religious denomination consecutively. A lovely spirit of harmony has appeared to prevail, and those who have been able to attend most constantly have professed most strongly their attachment to the meeting, and their appreciation of its privileges.

Some of those who have attended, either occasionally or stately, and taken an active part in the services, have been called away by death, and have joined, as we trust, "the general assembly and church of the first-born." Colonel Vinson was one of these, and his name is precious to many survivors. Another was Chris. Dean, Treasurer of the Sabbath School Society. A third was Rev. N. W. Williams, of the Baptist communion. Rev. Dr. Bates, formerly President of Middlebury College, was a fourth. Mr. Hersey, a member of the city-watch, a pious, devoted man, whose heart felt for sinners, and for all the destitute, was a fifth. Mr. Dwight, who has been mentioned, was a sixth, and his death has been deeply felt. He had been accustomed to collect and compare the statistics of religious bodies of men, as well as those which related to his own particular purview of duty, as Secretary of the Prison Discipline Society for the last thirty years; and from him we expected accounts of

revivals in other cities and towns of our own country, as well as exhortations to Christian duty in reference to the poor, and the various suffering classes of the community. For his successor we thus far look in vain. The Lord in mercy raise up many such, of large, self-denying, Christian benevolence!

The seventh and last instance of death was that of the Rev. Mr. Farnsworth. His attachment to the meeting grew stronger and stronger. While officiating as a chaplain of one of the houses of our Legislature, it was his pleasure to attend frequently, and he has told us that after his residence had been changed to the place where he closed his useful life, he has journeyed in the morning thirty miles to meet us.

Besides those who have been removed by death, one, our Brother Palmer, of South Boston, was disabled by a fall, during the last winter, and is still confined, suffering a paralysis of the lower limbs. But his mind has been unaffected, and his interest in this prayer-meeting has been evinced habitually in his affectionate inquiries made of the brethren who have visited him in his sickness.

Some months ago, the subscriber was appointed by the meeting, in connection with the late lamented Mr. Dwight, to prepare a report concerning it. To this Mr. Dwight was unable to give attention afterward, and it has been omitted until now, when, at the approach of another year, it has borne with considerable weight on the mind of the surviving member of that committee, who offers this narrative with a few further observations.

The special design of our prayer-meeting has been stated to be, "to pray for the revival of religion, in the outpouring of the Spirit on the in-

habitants of this city." It is natural to inquire what have been the perceptible results, and what answers have we obtained.

And what are we to reply? These have been, assuredly, no general revival of religion in this city, like that, for instance, of 1827. But we have witnessed a movement, the like of which was never known by our fathers. The associations of young men for purposes of religious or benevolent effort, and the invitation from them to the ministers of the Gospel to give stated religious instruction, on which they attend in crowds—who shall say how much good this has effected, or how much evil it has hindered? The enlargement, too, of the city mission institution, and its efficiency among the poor and destitute, have been observable and exceedingly gratifying during the period. The opportunity given to Christian strangers to enter our meeting and declare what God has wrought in the field of their own observation—what a privilege has this been! And how have our hearts burned within us, when fervid exhortations have been addressed to us, or we have joined with those who have offered their fervid petitions for us! Some of these seasons we shall probably very long remember to our profit.

God is pleased to answer the prayers of His people in His own way and time. The efficacy of these prayers eternity alone may be left to shew. But that "men ought always to pray and not to faint" is acknowledged Christian duty—and it is Christian privilege, too.

The meeting has admitted, occasionally, special requests. Notes have been presented, as in the public assemblies on the Sabbath, for persons needing relief, either spiritual or temporal. It has

happily been found impracticable to confine the privilege of access to the throne of grace to one single object, with whatever sense of infinite importance the work of the Spirit has been supplicated. That work of the Spirit has been felt, apparently, to be necessary to the development of God's plan of mercy, not only towards the comparatively small community of our own personal connection, but equally to all parts of the earthly dominion of God. It is the coming of His kingdom, the doing of His will, the accomplishment of His gracious promises, and that in submission to His infinite wisdom, which, as Christians, we are bound to seek, and which Christians will seek. And, whether the answers to prayer be given in Burmah or the Sandwich Islands, in India, China, or Japan, or our own Western States and Territories, the glory of God in the salvation of souls will, when known, not only gladden the hearts of true believers on earth, but excite new praises among the hosts of heaven.

W.M. JENKS,  
*Surviving member of the Committee  
for presenting a Report.*

(Read at the meeting, and accepted, Saturday morning, December 30th, 1854.)

"At a subsequent meeting, W. J. was chosen its permanent Secretary, and desired to hold correspondence, occasionally, with such as elsewhere held similar meetings."

This finishes the first record which was made at the Old South Meeting. It must be borne in mind that it was made four years after the meeting was established. The second, third, fourth, and fifth records, or reports, were made by Rev. Dr. Jenks,

and were read at the meeting. The following are exact copies :—

SECOND ANNUAL REPORT OF THE MORNING PRAYER-MEETING AT THE OLD SOUTH CHAPEL.

(Read December 29, 1855.)

At the closing of another year, it may not be unprofitable, and will probably have been expected, that we take a review, however slight and brief, of what has transpired during its course, in reference to our morning assemblies for prayer. The anniversary, indeed, of the institution of them, or rather their resuscitation, occurred on the 4th of the month. But the close of the year, transferring us to another division of passing life, seemed the fittest period for the service.

Let us, then, solemnly inquire into the results. These, it would seem likely, may profitably divide themselves into outward and visible changes, and those which are internal.

With respect to the former, which, as observed in the last year's report, partake of the special design of this meeting, in the minds of its founders, in 1850—namely, to pray for the outpouring of the Holy Spirit on the inhabitants of this city, that religion may be revived in its power throughout the churches, or, to speak in a manner more consonant with the spirit of Christian union, within the Church of Christ, in its different branches among us—we have, thus far, experienced nothing of a very peculiar nature. Some, indeed, of the churches have received considerable additions, especially that of Mount Vernon ; but there has been no such movement of public feeling as marked the years 1792, 1827, and 1842.

And yet the conviction seems to increase, that for the prosperity of the cause among us, such a work of grace is necessary; and the question has been reverently asked, "Is it not time for Thee, Lord, to work?" It has appeared, doubtless, to us, the appropriate time. But "the times and the seasons the Father has kept in His own power." Notwithstanding, however, Boston, this "city of our solemnities," has not been specially visited in the desired manner, we have had occasion, in the course of the year, to recount with gratitude the stately goings of our God in other places.

Plymouth, the oldest settlement in Massachusetts, and endeared to every religious or serious reader of our history, has experienced a memorable display of Divine grace. About one hundred and thirty individuals within the town itself, and between thirty and forty in a town adjoining, have given evidence of a renewed temper and disposition, and have become, as is understood, members of the visible Church. This addition to the number of professors of religion must have greatly encouraged those who, like Jacob of old, could exclaim, "I have waited for Thy salvation, O Lord." And the reports, which were from time to time made in this meeting by respected brethren from Plymouth, excited sympathy, and prayer, and gratitude, and were thus made serviceable to ourselves.

Besides these instances, the intelligence of revivals of religion contained in the religious journals has not been wanting, nor visits of Christian friends, missionaries, and others, whose reports and exhortations were heard with deep interest, and have left, we trust, some impressions that still abide.

*But there has appeared, in the past year, a feature*

of our meeting comparatively new. Nearly three months since, a brother, deacon of one of the churches, whose mind had been much exercised in contemplating their spiritual condition, arose and inquired, "Do we feel so concerned for it as to be willing to ask of God a revival of His work, with fasting and prayer?" The question was new—the thought, apparently, unexpected; but the brethren, mindful, no doubt, of the happy results which have arisen from the day of prayer for colleges, came at length to the determination that, with Divine permission, such a day should be observed.

It was accordingly kept; and, some notice having been given in different churches, it was well attended—that is, the chapel was comfortably filled. An excellent spirit seemed to pervade the meetings, both morning and afternoon. The Rev. Dr. Beecher, senior, who attended them, and whose experience in the Church of Christ among us has been long and extensive, remarked to the writer that he had never been present on any similar occasion where there was so great and so uniform solemnity of feeling and expression.

This encouraged the brethren; and, therefore, after serious consultation, another meeting was held, at the interval of two weeks. After a similar interval, another was held; and two more have been holden—five in all. At each of these, several pastors of different churches and denominations have been present, and presided in them. Nor has the interest seemed to diminish. What results are to follow, time will develop.

In the meanwhile, these several meetings for social worship, and conference, and mutual edification, are not (blessed be God for it!) without per-

ceptible effects of an internal, spiritual nature. This has been, not once only, but many times, acknowledged by different individuals. In fact, it could hardly be otherwise, if we believe and obey the testimony of Scripture. All needful freedom is allowed. The Bible is opened and read, usually with such remarks as the presiding brother sees fit; and, being allowed to speak for itself, its paramount authority is reverenced, and regarded as final.

This one prominent feature of the meeting requires to be dwelt on, and distinctly noticed. The just government of the affections, in a subject of a nature so momentous as that of religion, is all-important. Zeal may degenerate into mere animal passion, and strong emotions of religious preference into bigotry, oppression, and persecution, or into the frenzies of fanaticism, if not restrained, directed, and guarded, by "the Law and the Testimony." What horrors have recently been witnessed in Connecticut! What aberrations from reason, common sense, and Christian experience, have resulted from Spiritualism! And what immoralities and wickedness have branded the alarming course of Mormonism! All this, every real Christian must acknowledge, has arisen from neglect of the Scriptures, and of daily and habitual communion with God.

Now, no tendency to these delusions has gained admittance to our meeting. On the contrary, the themes on which we have been led to dwell have been eminently scriptural and practical. The character, offices, and sacrifice of Christ; His preciousness to the believer; His relation to the Church, and care for it; the necessity of a vital union with Him by faith, and the happy, blessed, eternal fruits of such union; the obligations of brotherly love for

Christ's sake ; and the wide, interminable field of Divine truth, opening into eternity itself, with all its numberless relations and dependencies ; and the overflowing fountain of Divine mercies opened in the Gospel for the supply and renovation of a sin-polluted and sin-ruined world,—these have been the fruitful subjects of meditation, remark, and prayer. Can it possibly have been without spiritual fruit ? It were ingratitude so to believe.

Time will not permit us to dwell further, perhaps, on subjects of special observation ; yet one occurrence should not be forgotten. On the 13th of the present month, our venerable friend, Deacon Bumstead, who is the most aged and one of the most punctual of the attendants on the meeting, arose in his place, and remarked that it was the eighty-fifth anniversary of the day of his birth ; and, after extolling the goodness of God to him, offered up his prayer for the blessings needed by the Church, the world, himself, his family, and us. Among these petitions, one was, that our meeting for prayer might be sustained until the dawning of millennial blessedness and glory. In this desire, do we not all feel a deep and solemn, yet, in view of the merciful promises of an ever-faithful God, a joyful, soul-advancing interest ?

Submitted by WM. JENKS,  
*Secretary of the Meeting.*

This report was accepted, with a vote of thanks, and a request that it be published.

THIRD ANNUAL REPORT OF THE MORNING PRAYER-MEETING HELD IN THE CHAPEL OF THE OLD SOUTH.

(Read January 1, 1857.)

As it has been customary, at this season of the year, to review the annual period just past, some re-

marks will be offered this morning respecting it. A regular and minute historical account will not, it is hoped, be expected. The spirit which characterises such meetings as this, is of more importance, unquestionably, than the recital of particular events, or methods relating to the holding of it.

And, in regard to the general spirit of the meeting, have we not found it good, brethren and sisters in Christ, to be here? Have not "our hearts burned within us," as we have come together, morning by morning, to seek communion with God? And have we not gone from the meeting, frequently, with a firmer resolution to live nearer to Him, and to labour more for Him, and to walk with Him more faithfully, cheerfully, and reverentially?

It has not unfrequently been observed, in the meeting, that, were there even no new accessions made to the body of believers among us, by the conversion of such as had never before tasted of Divine grace, the meeting would not be without its use in the creation of a deeper interest in the great concerns of religion, the glory of Christ, the understanding and application of the sacred Scriptures, and the cultivation of Christian graces among professed disciples of the Redeemer, of different denominations. And so, indeed, have we experienced. Are we not drawn nearer to each other, fellow-Christians, than heretofore? Do we not take a warmer and deeper interest in each other's spiritual welfare, than when we first came together? We cannot doubt it is so.

But the mere enjoyment of social Christianity among professors of religion, is by no means the whole aim and design of the system of revelation. It is in its nature, like light, diffusive. It is be-

stowed that it may germinate, like seed, and rear new plants of righteousness. It glorifies God by doing good to men. And to "withhold the truth" from this, its high and holy mission, is "unrighteousness." A responsibility, which cannot be shaken off, attaches itself to all who receive the grace of God in truth to spread the glad tidings as widely and effectively as possible. "Let him that heareth say, Come."

In agreement with these principles has been our experience during the year now past. "The spirit of grace and of supplication" has seemed to be poured out on not a few of those who occasionally led us in prayer. A deeper and more absorbing sense of the value and necessity of vital spiritual religion had no sooner seemed to possess their minds, and engage their petitions, than "the burden of souls" weighed down their spirits.

While this state of feeling became more and more perceptible, a reverend brother, at first a stranger to the most of us, if not to all, attended the meeting. His heart was warm, and his utterance free and cogent. Not only did he plead, from time to time, with God for us, but also with us on behalf of God. His impassioned addresses led to the appointment of meetings in the building occupied by our "Baptist" brethren in Bowdoin Square. There, at length, a series of meetings was holden during a part of the summer and autumn, and the labours of the Rev. Mr. Day were blessed, as is hoped, to the everlasting good of not a few. His labours—and he had often laboured in different places as an evangelist during revivals of religion—were shared also by the Baptist Church and Society worshipping in Baldwin Place.

After Mr. Day's departure, the Rev. Mr. We-

cott continued the service, with good success, in Bowdoin Square. There it is now advancing, though more slowly. In the meanwhile, under the preaching of the Rev. Mr. Finney, President of Oberlin College, Ohio, the work goes on in Park Street Church and Society. From the crowded attendance, and from the solemn attention of those who listen to his instructions and exhortations, the best results are hoped for.

Oh, how different, Christian friends, is this state of things, though far beneath our wishes still, from that which prevailed when our morning prayer-meeting was resuscitated, more than six years ago ! Is not a firmer hold taken upon the promises of God than we dared to take then ? Are we not better prepared to give honour to the Divine Spirit for the conversion of souls than then ? Are we not even more than convinced that, without the convicting and converting energy of the Holy Ghost, no sinner can be brought to rejoice in the Saviour ? And have not the pleadings with God for His more than royal gift become increasingly urgent, confiding, and persevering ? Have not answers to prayer been also in mercy experienced ?

As in the course of the last year, occasional days of "fasting with humiliation and prayer" have been holden, at which seasons the meeting enjoyed the welcome presence and aid of several of the pastors of churches represented in it. These seasons were uniformly most solemn, and, it is hoped and believed, most useful. Their usefulness has been found, if in nothing else, at least in two successive annual public meetings, on the usual State Fast. These meetings, originating in the spontaneous volition of a small portion of the community, have assisted, it is hoped,

in rescuing from an else increasing neglect, an observance descending to us from our Puritan ancestors, and authorised by ancient patriarchs, prophets, and " holy men of God."

As the human mind is liable, in its fluctuations, to go from one extreme to another, it is our precious and inestimable privilege to have the sacred Scriptures open before us in this meeting. In these we have an infallible directory. From the Bible, properly understood, there is no appeal. But be it remembered that this Word of God pronounces the consecration of both " body and spirit " to His service and glory our " reasonable " duty. It tells us we " are not our own, but bought with a price," and that, therefore, this duty binds us. Did it practically engross the Church of God on the earth, how soon would the entire face of our world be altered ! How soon might " the glorious Gospel of the blessed God " pervade it !

What have we, then, before us, but humble, holy diligence in our walk with God, and doing good to men, as He in His Providence shall give us the opportunity and means ? Thus shall " the little one become a thousand, the small one a nation," and God " will hasten it in its time." But He " will be sought unto to do it."

It is proper in this connection to mention that, agreeably to the vote of this meeting, correspondence was held, for a time, with a similar meeting, in Portland, Maine. Since then, although but recently, I have been grieved to hear that the meeting alluded to has ceased, the attendance gradually diminishing, until it was thought best to dissolve it. Nevertheless, it is gratifying to learn, from other quarters, even at a greater distance, that your zeal, Christian

trouble, and surrounded influence, and that your example and the usual practice of influence. Good years have it in enquiry of the instrument of power in executing its will, whether it has been used, and in what manner. His love of perfect Government by His wisdom, who is most discerning both in motive and character, is manifested in His works and glory.

During the past year we have been favored by Divine mercy, in preserving generally the Eyes of man, with whom we late last accustomed to meet. One melancholy exception, however, is to be made, in the lamented decease of a beloved brother, the Honorable Daniel Safford, a deacon of the Mount Vernon Church, and highly respected and confided in by the religious community, and our citizens at large. As presiding over the city mission, his influence, as were his labours, was invaluable. He had indeed the true spirit of a Christian citizen, raised up, in the Providence of God, for public good. But "with Him" who made our brother what he was "is the wisdom of the Spirit," unexhausted and inexhaustible.

All which is respectfully submitted.

Wm. JENKS,  
*Secretary of the Meeting.*

FOURTH ANNUAL REPORT OF THE UNION PRAYER-MEETING, HELD IN THE OLD SOUTH CHAPEL  
EVERY MORNING OF THE SECULAR WEEK, AND  
LATELY AT NOON ALSO.

(Read May 12, 1858.)

Towards the close of 1857, the Secretary of this meeting drew up a series of hints, intending to use them in preparing a report for that year, to be presented at the commencement of the new one, but, being overtaken with illness, and confined for several

weeks, the usual time for such a service passed by. In the meanwhile, an unusual state of the public mind developed itself, producing, through the abounding grace of Almighty God, a revival of the power of religion in several different branches of His Church among us, and awakening attention to that all-important subject among almost all orders of the community, especially men of business.

It seemed expedient, then, to watch the course of events, and see more of the issue of them before recording anything. But a resolution was adopted very recently, that some communication from the meeting should be made public. Out of that resolution this report takes its origin.

The first emotion to be noticed, in looking back on the interval passed since the last report was read, is that of gratitude to God for the continuance of the meeting, leading, it is not to be doubted, to the acknowledgment of much benefit derived from it to those who have been able to attend it seriously and habitually. To all such the appeal is made, that this benefit has been found in the cultivation of the social feelings, sanctified by the spirit of the religion of the Gospel; in the recognition of our mutual dependence on God for every blessing; in the special acknowledgment of our need of the influences of the Holy Spirit to revive and invigorate the Christian graces, and to extend the kingdom of our blessed Redeemer and Saviour by the conversion of sinners, thus cultivating compassion for our fellow-men, with reference to their eternal interests; in learning, too, and sympathising in the varying condition of the branches of Christ's Church, as intelligence may have been communicated, leading to prayer; and cherishing an interest in all Christian

enterprises for the Divine glory and human benefit, and commanding them to God's effective blessing.

From these daily employments, occupying the short hour assigned them, it is believed that much good has been experienced, especially when we consider that no mere denominational or sectarian views have been encouraged or excited; but, on the contrary, that has been inculcated, felt, and exhibited, which relates to the common Christianity and human salvation. We seem, then, to have found at last the secret of Christian union, after which, for so many ages, the Christian world has been striving,—not the subjection of the general will to the mere human will of any individual, or body of individuals, but implicit obedience to the Lord Jesus Christ and to the Scriptures. And it must have been observed that the preciousness of Christ and the glory of the Scriptures have been the themes of most frequent remark and strongest feeling, rendering our constant reference to the Bible increasingly interesting, as its treasures have been daily contemplated.

During much of the period under review, a deep interest was taken in the occasional, but frequent, and for some time continued, labours of the Rev. C. G. Finney, President of Oberlin College. These were mostly in connection with Park Street Church, yet not confined to it. Other churches and neighbourhoods experienced a blessing in them, but to what extent is difficult to determine. God's blessing also attended the exertions of his respected lady in her acceptable efforts among her own sex. Nor was it withholden from the labours of the Rev. Mr. Day, who, in different parts of the city and its vicinity, was occupied as an evangelist.

A new feature, also, has marked this period, in the

establishment and continuance of a "Female Prayer-meeting," immediately following that to whose special report our attention is now given. Nor can we, without injustice, omit noticing the "Association of Young Men," which, although not formed within the time, still continued to flourish. Their agency was felt and acknowledged in preparing relief for the anticipated, but, happily, not realised, sufferings of the poor,—that service heretofore having been rendered by those mostly who were further advanced in life. But the omen is good. It excites hope, as it draws grateful observation, and leads us to expect that coming generations will do more than the past in fulfilling the civic and Christian obligations which press on our social system. For it may well be esteemed a reproach, that the human nature, in such a country as is ours, and with the enlightenment enjoyed among us, should be suffered, without some vigorous effort to prevent the degradation, to breed down below the brutes,—as, unquestionably, has been in many old communities, and even in our own, most unhappily, the deplorable case.

In the period we review, the furnishing for missions among the islands of the Pacific of a commodious vessel, has engaged at times our gratitude, and we have followed the "Morning Star" with delighted interest. This becomes doubly valuable from the hold it must, of necessity, have on the minds and hearts of our children and youth, whose contributions have aided to realise the blessing ; and we now find that the converted natives are following the example set them, and preparing their boats for diffusing the Gospel among their fellow-islanders.

But this may be thought to open too wide a field. We come home, in glancing for a moment at our

own city mission, whose members, male and female, have often met with us. God has blessed and prospered them, and manifested the tokens of His gracious presence in many of their numerous meetings; yet, ah! how much must yet be done to make our city a model for cities and communities of accountable immortals, and our highly-favoured country a model for all states and kingdoms!

The new and powerful impulse which has been given to our meeting, and to hundreds of similar character in these United States, demands, as it has received, our marked acknowledgment, and equally our devout and diligent use. The excitement in New York, and its influence on the large seaports at first, and, specially, crowding the places of prayer, and demanding the opening of new rooms and church-buildings for supplication and instruction, came to us with an overwhelming sensation. Remarkable visitations of Divine Providence had been, indeed, apparent for a considerable time, acknowledged, also, and deeply felt, by no small part of the community; and it is believed that a disposition to lay them to heart, and to profit by them, has pervaded a large portion of our country, and in many quarters is still advancing.

This has rendered meetings for prayer far more common than heretofore, and, doubtless, has led multitudes of souls to seek, in Christ, the consolation which in no other way can be obtained,—shewing God's merciful designs in His providential dealings with us, and prompting every Christian to pray that these visitations may be fully sanctified to the building up of the kingdom of heaven in the earth, and the salvation of men.

*One of our late number, a brother of the Episco-*

pal branch of the Church of Christ, Ruggles Slack, Esq., has been suddenly removed from us by death, in the course of the period we now briefly review. He was a serious, devoted Christian, and took a warm and active interest in all that related to the progress of Divine truth, welcoming every symptom of its revival, and endeavouring to animate the faith of its friends. The Lord, with whom is the residue of the Spirit, raise up many more of similar temper!

Respectfully submitted by

Wm. JENKS,  
*Secretary.*

(Read at the meeting, May 12, 1858.)

FIFTH REPORT OF THE UNION MORNING PRAYER-MEETING IN THE OLD SOUTH CHAPEL.

(Presented January 1, 1859.)

"Set thee up way-marks," was the direction of an ancient prophet of Israel. And, in the providence of God, this is done for us in the transition we make from period to period of our probationary existence. For few are so thoughtless as not to be in some degree affected by the solemn close of one year and the commencement of another. Such is our present experience.

The year which has just ended, has, in a Christian point of view, been, as is on all hands acknowledged, exceedingly memorable. The work of God, by His Holy Spirit, in our own country peculiarly, has, from stage to stage of it, called for our wonder, gratitude, love, and trust: for our wonder, because of its extent, independent of that human effort which God demands of His people, and because it has taken hold of classes of men not reached by ordinary

means, and has spread from city to city, as it were by a spiritual yet most happy contagion. It seemed to burst forth like light in the midst of darkness, and, with the rapidity of light, to diffuse its salutary influence. And that it should cause thanksgiving to God, no one can hesitate to acknowledge, who has the least becoming sense of the incalculable worth of the soul, and of the price of its redemption. Nor can the Christian withhold his love and confidence from that merciful Redeemer who, at the cost of His own precious blood, bought him for His everlasting inheritance.

With our present information, it would be presumptuous to attempt an estimate of the numbers whom God has brought "out of darkness into His marvellous light" during the year. It has been familiarly alluded to among us as rather to be reckoned by thousands than by hundreds. But, Christian friends, is it possible for us to allow ourselves to rest quietly in the fact of such an ingathering, when "the Lord of the harvest" is so ready to augment the store by the bestowment of new and further mercies, and there are so many thousands, nay, millions, who need them? What Christian heart does not now swell with the earnest desire that, in the increase of this revived spirit, and the great and rapid multiplication of its subjects, God may be glorified and sinners saved?

Every conversion has its own appropriate value and peculiar connections, although the result is the same, in submission to a wise, holy, loving, and merciful Saviour, whose preciousness no tongue can adequately describe, and whose service, in its honour and consequences, no human estimate can reach. *And yet, these blessings, infinitely valuable and*

necessary as they are, are offered freely to all, wherever the Gospel comes.

The year has been distinguished by two remarkable features of its religious character,—“the Spirit of grace and supplication,” so observably poured out on very many assemblies of greater or less number and publicity; and the honour, in consequence, given to the Saviour. But this latter feature is only in perfect coincidence with His own declaration concerning the work of the Spirit: “He shall glorify me.” Under such operation, therefore, this is uniformly to be anticipated.

It ought to be noticed, likewise, that, while our own meeting is, in name and reality, a “union,” combining individuals of different “branches” of the Christian Church—Congregationalists, Baptists, Episcopalians, Methodists, and Presbyterians, for instance—and that, from its first formation, the same feature has been impressed on the meetings in other places; indeed, so far as we have learned, in all, and that observably,—the bond of union is love to the Saviour, and Christian affection for all who bear His moral image, and seek to promote His cause and glory in the conversion of sinners. Denominational differences in other respects have hardly made their appearance. They have been absorbed in a deep and abiding concern to realise the prayer of the Redeemer, that in Him all His professed followers should be ONE.

Another feature of this revival has been, and is, the engagedness of laymen in promoting it zealously, and judiciously, and perseveringly. And this has appeared to be done with entire cordiality, and of a voluntary and intelligent consecration to the work, without waiting to be urged by the ministry, but

acting on the permission, "Let him that heareth, say, Come," and without a tinge of the spirit of fault-finding and reproach. Thus far, this important fact has been a great encouragement. The Lord grant that it continue and increase !

It has also been one of the memorable features of the year, that God has called into increasing operation the instrumentality of young men. A recent estimate of this "arm" of the spiritual warfare makes it to amount to two thousand in London alone, in fourteen years, since its providential employment, and in our own country to ten times that number. Can we contemplate this without adoring gratitude ? Some of us can look back to the period when aged men and aged women—the relics of "the Great Awakening"—formed the majority, small, indeed, at best, of our respective churches, and it was rarely seen that the young came forward to increase the sacramental band. But now, and since the formation of our all-important Sabbath schools, the Church of Christ is becoming replenished with youthful converts, to receive, if their services be faithful, the training of the Saviour's "household of faith." Oh, that it may be a training for such a measure of Christian usefulness as is imperatively demanded throughout that "field" which is "the world," and such as no previous age of it has witnessed !

The prayer-meetings which have been holden by the sisters of the Church, many of whom are deeply interested in Maternal Associations, have been effective of much good ; and they promise still greater, from the salutary influence on the infancy, childhood, and youth of our race, exercised by the *highly-privileged* Christian mother,—an influence

which, though it may not always produce its proper effect at once, yet is often recalled, and rendered operative in subsequent life.

Two features more of our meetings demand a grateful mention. One is, that occasional exhibitions of Christian experience have been made in them, by interesting narratives of personal joys, sorrows, and efforts; the other, that opportunity has been offered, and taken, of hearing reports from Christian friends who have come in from abroad, concerning what God may have been doing by His grace under their own observation, and in their neighbourhoods. This has often excited a new interest and tender concern, which, with the admission of requests from individuals for a special remembrance of their case at the throne of mercy, have taught us, in some good degree, "the worth of prayer."

Nor ought we to overlook, in this connection, the establishment and operation of neighbourhood meetings for prayer. These have been multiplied, and God has remarkably blessed them. They allow a greater liberty of speech, and a more familiar and personal address, than more public assemblies permit, giving opportunity for arriving at a knowledge of the state of individual hearts, sympathising with them, pointing appropriately to the only remedy for sin, and urging immediate application to it, as well as affording matter for intelligent prayer.

We have, likewise, been recently led to entertain and cherish a new interest in the conversion of Jews, by ascertaining what God has done among them, especially in the city of New York; giving, as it were, the pledge of that promised result of their reception into His Church under the Gospel, which is

to be to Gentile believers "as life from the dead." Nor has the year been without remarkable instances of recovery from the superstitions of Rome, and deliverance from Jesuitical art and self-seeking, from which our country, like all others where they have been prevalent, has so much reason to fear and be alarmed.

On the whole, then, brethren and sisters in Christ, we have great encouragement to persevere in prayer and Christian effort, and to commence the new year that now dawns upon us with high hopes of witnessing yet greater displays of the mercy of God in Christ. Let us "lay aside," then, "every weight, and the sin that doth so easily beset us, and run with cheerfulness the Christian race, looking unto Jesus," as our example, our strength, and our glorious inheritance, by a vital faith.

Submitted by Wm. JENKS,  
*Secretary of the Meeting.*

We give below a verbatim report of one meeting, including every prayer, hymn, and all the remarks. Although the reporter was seen by one or two taking notes, yet no one knew that he was reporting the meeting in full for this book.

## REPORT OF ONE MORNING PRAYER-MEETING AT THE OLD SOUTH CHAPEL.

SATURDAY A. M., FEBRUARY 19, 1859.

[Phonographically reported for this book, by J. M. W. Yerrinton.]



HE exercises commenced at precisely half-past eight o'clock—Dea. Bates occupying the chair—by the singing of the following verses of the eighth hymn, third book :—

“ Come, let us join a joyful tune  
To our exalted Lord !  
Ye saints on high, around His throne,  
And we around His board.

“ While once upon this lower ground  
Weary and faint ye stood,  
What dear refreshment here ye found  
From this immortal food ! ”

DEA. BATES then offered the following prayer :—

O Lord, our heavenly Father, we would bless and praise Thy name for Thy goodness and for Thy mercies to us. We thank Thee that Thou hast preserved us through the night, that Thou hast refreshed our bodies by a comfortable sleep, and that we have been permitted to rise from our beds and come into this place, where prayer is wont to be made. Oh, blessed Saviour, wilt Thou meet us here with Thy

love and Thy mercy ! Impart Thy blessing and Thy Spirit to every soul who is present before Thee, and upon all who may assemble this morning. Oh, may we get a fresh baptism from on high ! May we feel that Thou art ready to bestow Thy gifts and graces upon us, and that Thou art more willing and ready than we are to give good gifts to our children.

O Lord, bless all who have assembled here this morning. Some have come to the city to remain but a few days, and have come here to be refreshed. O Lord, wilt Thou meet them with Thy Spirit and grace, and fill their hearts with Thy love. Oh, wilt Thou bless the stranger ! Speak the word of peace to his soul, and cause him to rejoice in Christ the Saviour. Oh, may those who shall come here who are without hope be remembered in our prayers before Thee. Oh, blessed Jesus, come Thou into our midst ; touch every heart, and make every heart to feel that there is a blessedness in Jesus, and a salvation in Him, which the world cannot give. Oh, may we feel that it is by His grace and His Spirit that we are made to rejoice !

We thank Thee, O God, for what Thou has done. We thank Thee that Thou has put the song of praise into our mouths, that Thou hast enabled us to stand up for Thee ; for it is by Thy grace and the power of Thy Spirit : it is not of ourselves. O Lord, we would feel our dependence upon Thee. We would lie low before Thee. We would present ourselves before Thy cross, and plead the merits of that blood which was spilled for the sins of the world. Oh, blessed God, may Thy Spirit and Thy grace be with us, and may we have a heavenly sitting here, this morning. Pour out Thy grace upon those who, on *the morrow*, shall stand up in the churches and

preach the truths of Thy blessed Gospel. Speak through them to the people. May the coming Sabbath long be remembered by us as a day in which the Holy Spirit was poured out upon the city, and remained with us. May every soul be quickened by Thy grace. Come to our help, O Lord most mighty, and may we see such a work of grace as we have never yet beheld ; and may sinners flock to Christ, as clouds of doves to their windows. Oh, come, mighty Saviour ! Thou hast power, and we pray Thee shew it forth, and we will attribute all honour, and praise, and glory to Thy name, now and for ever. Amen !

The following verse was then sung :—

“ Did Christ o'er sinners weep,  
And shall our cheeks be dry ?  
Let floods of penitential grief  
Burst forth from every eye.”

DEA. BATES : I will now read two or three verses from the first chapter of Mark :—

“ And He preached in their synagogues throughout all Galilee, and cast out devils.

“ And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou will, Thou canst make me clean.

“ And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will ; be thou clean.

“ And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.”

DEA. BATES continued : The meeting is opened, brethren, and I hope it may be improved by those present, especially by the young converts, and that the meeting may be more social than usual. I have noticed that those at the back part of the room do

not speak so much as those nearer in front, although their hearts may be full, perhaps, and they may have much to say. We wish there might be perfect freedom ; and we wish all to speak, and tell how they feel, and what they have seen of the mighty works of God ;—a word of encouragement, or exhortation, or singing, as they shall be moved by the Spirit.

“ Come, Holy Spirit, heavenly dove,  
With all Thy quickening powers,  
Kindle a flame of sacred love  
In these cold hearts of ours.”

CAPT. GIRDLER : I have noticed that when we have had our most lively meetings, we have had the most prayer and the most testimonials of God's mercy. I know, my brethren, it is very difficult to compress our thoughts into a few words. That heart warmed up by the fires of Divine love, who can estimate its strength and its power ? And it will run over those abridged limits, and take away, apparently, the liberty of another. That is one of our greatest difficulties—to know when we have said enough. I suppose the measure of time is the best rule to go by. And here is perfect liberty to God's saints ; because, wherever God's people are, on the sea or on the land, under any circumstances, at all times, when they call upon Him, His gracious power is known and manifested, and He delegates that power to the heart which is moved to speak of His mercies, no matter whether seaman or landsman, no matter whether in the cabin or in the forecastle. I suppose the sailor thinks “ the further aft, the more honour ; ” but in Jesus Christ there is no such thing—it is all perfect liberty. Oh, may the time be near when a revival of pure religion *shall be universal* among that class of our fellow-

men; and the most effectual way to promote this great increase of the Redeemer's kingdom, and make the sailor instrumental with Christ's ministers in proclaiming the Gospel to the world, is for these ladies, these Christian sisters, and every Christian brother, to make it a special point to pray for the conversion of shipmasters. Once get them interested in the cause of Christ, and the conversion of the sailors will speedily follow. No one but a seaman can tell the attachment of the sailors to the officer who treats them with kindness. No matter how much hard work he puts upon them,—Jack does not care anything for hard work,—only let him treat them affectionately and kindly; and let them see that he is a Christian by his conduct,—for "a tree is known by its fruit."

Now, my brethren, I do not wish to trespass upon the time, but do let this subject lie near to your hearts, my Christian friends. I consider the greatest proof of God's blessing, the greatest encouragement we have had, has been the visits and the conversion of seamen during this last season. Oh, what a mighty field is here! Our ships are seen everywhere, all over the world; and could that class of men be brought into the Church of God, what glorious results would follow! And the most effectual way to accomplish this is to pray for the conversion of the shipmaster, and that of the seaman will soon follow. How can it be helped? For the encouragement of our young Christian friends, I would say, on my honour as a Christian man, that I never went a voyage, after I became master, that there were not more or less conversions on board the vessel. Oh, what peace, comfort, and harmony I have seen through all my sea-voyages, after the

sailors had become sober; for I have seen them sometimes in such a state that they did not know, for a week, when bound for New Orleans or Charleston, where they were going; and these very men have become the objects of Christ's saving power, and could preach and exhort before the voyage was up—for I generally stayed one or two years away from home—and they came home monuments of God's saving power. Let, then, the burden of your prayers be for the conversion of shipmasters. You have all classes and conditions presented for your prayers, but let me ask your prayers for this class of men, those who command ships, that the Divine Spirit may follow them, and bring them into the fold of the Great Shepherd; and when that work is begun among shipmasters, the conversion of seamen will follow. What next? The power of the Man of Sin will be broken. What next? Then look out for millennial glory.

One verse sung :—

“How sweet the name of Jesus sounds,  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.”

CAPT. BARTLETT, of Plymouth: Brethren and sisters, as I sat upon my seat here, the thought came into my mind, Another week has rolled away; we are one week nearer eternity than we were a week ago. And as I sat here, I thought of the object for which we had assembled, as I trust, each and all—the salvation of immortal souls. Are we all prepared in heart for that, this morning, dear brethren and sisters? Is that our object here? If it is, friends in Christ, we may know that Christ *is with us*, and whatever we ask in faith, believing,

we shall receive. Let us remember, as we were admonished yesterday morning, that we must make our remarks short and to the point. May our hearts flow freely towards God; may saints be quickened this morning; and, if there be an impenitent soul here, may it be saved by Divine grace. Let us pray.

Our Father and Redeemer, who art in heaven, what can we do without Thee? All our righteousness is but as filthy rags in Thy sight. We lean wholly, O God, on Thee. Thou seest us, dear Saviour, a company of sinners,—all of us; for no man liveth and sinneth not, we are taught in Thy blessed Word; and we would desire to come this morning and plead with Thee, dear Saviour, that, as Thy children, Thou wouldest prepare our hearts now, as we come before Thee, to pray for the salvation of the sinners in our midst; to pray for this wicked city, and for this world, which lieth in wickedness. O God, Thou seest how much we need, all of us, the spirit of prayer. Dear Saviour, we would have Thee in our midst. Wilt Thou stir us all up, and cause us to speak, not from the lips alone, but from the heart. And wilt Thou bless our prayers and exhortations, and the reading of Thy Word; and may this be a day long to be remembered as the day when many souls found out the way to Zion. Heavenly Father, we pray for the ministers of the Gospel on the coming Sabbath; we would ever desire to pray, on Saturday morning, that Thou wouldest be with them on the coming Sabbath. May they preach Thy blessed Word to the edification and salvation of men. We pray that the Spirit of God may come in our midst, and prevail more abundantly than ever before. Thy kingdom come to each one of us, Thy will be done on earth as it is in heaven. Amen.

CAPT. BAETLETT then remarked as follows: I wish to give a little account of what has been done, the past week, among seamen. On Monday evening, at the temperance meeting, seventeen signed the pledge. On Wednesday evening, one of these was among the twelve who rose for prayer. Last evening, something like the same number rose, and the mate whom you saw rise here a few mornings ago for prayers spoke for the first time. God has given him liberty, and he is going to sail soon as master of a vessel from this port. I had a conversation with him, and he said there was no difficulty now in getting a whole ship's company of Christian sailors. I told him that was not the way; that it would be better to take a part of his crew from among Christian men, and to take the others from the unconverted, in order that they might be led to Christ. That is the way to propagate the Gospel.

Last evening, when the invitation was given to rise for prayer, one young man rose, and as he did so his mother started, "Glory to God, my son has risen for prayers for the first time in his life." Her heart seemed to be overflowing, and she could not restrain herself. I understand that she is a member of Park Street Church; her son, who is a married man, has sometimes attended the meetings, but last night, for the first time, rose to be prayed for, and she poured out her whole soul, as mothers only can when they see their sons inquiring the way of salvation.

I tell you, my Christian friends, seamen are capable of doing a work, of the importance of which mankind have no idea. Our brother has given us some idea of it, but the whole of what seamen are capable and have the privilege of doing, if their

hearts are warmed by the love of Christ, cannot be told. I know of two sailors who have been a voyage to India and back. One was converted before he left, and the other down in the Roads, and wrote a letter back to the Bethel preacher that he had found God upon the deep. We have a letter from one who went to Havana, full of love for Jesus Christ. These are the first fruits from among those whose home is upon the sea. I want you to pray for seamen. The work is growing, not only in importance, but in efficacy, and God is bringing that class into the fold of Christ, who are to go forth and spread the tidings of a Saviour's love over the earth. There are some seven or eight new-born souls here, and I hope we shall hear from them. Although they may not feel so free to speak here as at the Bethel, yet I would assure them that they are among Christian brethren, who can feel and sympathise with them, and they may do good to them, as well as to their own souls, by giving us their experience.

PATRICK COLLINS, of Dorchester: I rejoice to come here, my Christian friends. I got my first love, my first faith, in this meeting. I rejoice to meet here with so many Christians. I hope you are all Christians. I hope every heart is right. I hope every heart comes here full of the Holy Spirit. We pray for the Holy Spirit—I hope we do, sincerely and devotedly, and that we have that Spirit, and carry it with us. Wherever we go, let us go in that name. He is over us; He knows where we are; He hears our prayers, He hears our conversation.

My friends, I come to tell you that we have considerable good meetings in the town of Dorchester—

interesting meetings. We have four meetings on the Sabbath day, and about three meetings during the week, and the neighbourhood prayer-meetings. We have a good pastor, who encourages us on ; and we have reason to be thankful for what he has given us and lays down for us, from day to day, and from time to time. We invite the people all round our neighbourhood to come in when we hold a neighbourhood prayer-meeting, and they flock in. My dear friends, we had a very interesting meeting at my house last evening. It lasted two hours and a half. The pastor was there, and the people came from all around, in their carriages and waggons, and filled the whole yard with their horses and waggons. The report of the "abundance of the sea" came in, and of what is being done here, and in other places. As our brother says, I wish every shipmaster was as good as he desires him to be, so that all under his command might become Christians, and the "abundance of the sea" be converted ; and so that every soul would acknowledge its Saviour, and He would be in the midst of us.

What a blessing it is to me to be here, my Christian friends, this morning ! I rejoice that my heart is warm, and that I have got the love of God in my heart, and express my desire and hope that we are all Christians. Let us persevere and press forward to that prize which is for us to look after. We are all pilgrims here ; this is not our continuing city ; we have got to look after a better and a brighter city. Oh, let us, if we can, get ready for that, for we know not in what day or hour the Son of Man cometh. The young may die, and the old must. Oh, I confess, I confess before this audience, that my whole heart, my whole soul, is open and willing

to express my desire to live more devoted and nearer to Christ.

A VOICE: How long have you been a believer, brother?

MR. COLLINS: I was converted a year ago last November. I am one of the *young* converts. We have young men's prayer-meetings in our chapel, and I call myself one of the *young* men, and join with them. Every night I go there in the midst of them; and I lift up my heart and both hands to that that has done me so much good, and rejoice that my feet have been taken out of the "horrible pit and miry clay," that I have been plucked as a brand from the fire, and have given myself to Christ. I desire to live more devoted to that Redeemer who suffered so much for you and for me. I should like to make myself more useful than I am, if I knew how to work more usefully. I go to the meetings, and I hope I have a desire to be with Christians, wherever they are.

CAPT. GIRDLER: How beautifully David's exhortation has now come to pass—"Old men and maidens, young men and little children, let them praise the name of the Lord." Is it not fulfilled this morning in our midst?

"My heavenly home is bright and fair;  
Nor pain nor death shall enter there.  
Its glittering towers the sun outshine;  
That heavenly mansion shall be mine.  
I'm going home, I'm going home,  
I'm going home, to die no more;  
To die no more, to die no more,  
I'm going home, to die no more."

DEA. DAVIS, of Somerville: It will be remembered, dear brethren, that, some three months since, a sailor rose in the back part of this room,

and was asked to come forward. He did so, and said that he had given his heart to the Saviour, and had determined to stand up for the Lord at all times, and on all occasions. He said that he had arrived from New York that morning, and was going to join the receiving-ship Ohio ; that he felt he was about to enter upon a scene of temptation and great trial, and he asked an interest in the prayers of Christians here. The manifest honesty and sincerity of that man appeared to make a deep impression upon the meeting, and there seemed to be an unusual fervour in the prayers on his behalf. I have taken some little pains to inquire as to the facts of that man's history ; and, as near as I learn, he was the instrument, in the hands of God, of the wonderful revival now in progress on board the receiving-ship at Brooklyn, N. Y. It appears that he was a member of the Mariner's Church, in New York, and, feeling disposed to do all the good he could among his fellow-seamen, joined the United States Service, for the purpose of coming to Boston and being stationed on board the receiving-ship here. But it so happened that in a very short time he was drafted back to New York. This grieved him very much ; it seemed to frustrate his plans for usefulness. He found himself on board that ship, with seven hundred men, and hardly one of fellow-feeling with himself ; and he did not much else, for two or three days, but grieve over his hard fate. At last, finding two or three others who had similar feelings, they talked the matter over, and finally concluded that they would have a prayer-meeting on board. The man who was here the other morning went to the first lieutenant, with whom he was well acquainted, and asked if they could do so. He said, " Certainly ;

and I will see that there is a place provided for you." He did provide a place, in the orlop, as sailors call it—the lowest deck in the ship—a dark, dismal place. At their first meeting, only four were present; but the number continued to increase from day to day, until now we are told that some fifty have united with the Mariner's Church, at New York, as the fruits of this revival, and hundreds of others have been affected by it. I have no doubt that Capt. Bartlett is better informed on this subject than I am; but, as far as I can learn, it can be traced to that man who came here and asked an interest in the prayers of Christians, because he was about to enter upon a scene of trial.

CAPT. BARTLETT: I believe that statement to be strictly correct. A blessed influence has gone forth from these prayer-meetings, and it will never stop, as long as this world rolls round, until every sinner is brought to Christ.

DAVID SNOW: I am glad to see here this morning a gentleman who is taking notes of what is said. I have been, for some time, deeply impressed with the conviction that we ought to give greater publicity to the manifestations of God's power and love which have been witnessed in this place. The object of these meetings, no doubt, is, to have our hearts warmed up, and to be strengthened to go forth and speak a word for Christ ourselves; but we want also to diffuse the same spirit abroad over the land. We know that our religious papers do not convey the intelligence to the very class of men we wish to reach; but, if it is published in the secular papers, they will read it, and great good may result. I have been frequently asked by brethren from the country, "Why don't you publish what you are doing in the

secular papers, as you did last year?" All of us know with how much interest the secular papers took up the revival in New York, last year—what a sale was given to them, and how the news went broadcast over the land; and it seems to me we have not done as much as we could in this direction. I hope that from this time forth the intelligence with regard to our meetings will be diffused abroad over the land; and my impression is, that if any secular paper wants to have a wide circulation, it must report the proceedings of such meetings as these.

DEA. J. W. KIMBALL: It seems to me that we should send our minds out over the whole field of God, and consider the various objects for which we come here. We are all brothers and sisters in Christ. One brother is interested in one way, and another in another. One comes here to have his faith strengthened, or to be improved in some way. Another comes here to have his sensibilities touched, not that they may be consumed upon himself, upon his own gratification, but that he may receive a fresh impulse to labour for the salvation of his fellow-men. But there may be others who come here to inquire, "What is the message of the Lord to us to-day?" Our brother in the chair has read, this morning, one of the most beautiful lessons in the Bible; and we could never improve, if we were to live a thousand years, upon the lesson contained in the Scripture narrative. Remember the case of the leper. It seems a very simple thing to ask Christ to cleanse away our sins, but we all know that it is a good while, after a man is awakened, before he can ask in a proper way. It is not enough to repeat the words: it is only when we feel that if Christ do *not save us we are lost*, that we can pray effectually.

Then we look up and say, "Lord, if Thou wilt, Thou canst make me clean." And when we do that, Jesus says, "I will; be thou clean."

DEA. BATES. If there are any young converts present who would wish to speak a word, we should be happy to hear them. If there are any who have lately received the blessing who feel a desire to speak, if it is but just a word, we should be happy to hear it.

"The morning light is breaking,  
The darkness disappears,  
The sons of earth are waking  
To penitential tears.

"Each breeze that sweeps the ocean  
Brings tidings from afar,  
Of nations in commotion,  
Prepared for Zion's war."

DEA. HOMER then offered the following prayer:—

O Thou, who art the God of our salvation, we thank Thee for Thy preserving care to the present moment; and now that we are all before Thee in this place of prayer, professedly to unite before Thy throne of grace, lifting up our hearts in prayer to Thee for Thy blessing, may the Holy Spirit descend from heaven and dwell continually in each of our hearts, that we may offer up our prayer in faith and humble confidence in the name of Jesus Christ, our advocate. We thank and praise Thy name, O Father, for our experience during the past week in these meetings. We thank Thee that, now that we are brought to the last day of the week, we are permitted again to assemble in the place of prayer. We thank Thee, our Father, for the encouragement and information we have received this morning in regard to the multitude of our fellow-men who "go down to the sea in ships." We desire to pray for the cap-

tains, for the officers, for the seamen. O God of mercy, remember this interesting class of men. Thou art the confidence of the ends of the earth, and of them that are far off upon the sea. We pray Thee, most merciful God, to remember this class of our fellow-men, as they are so often exposed to the dangers of the sea, and so often exposed to the snares and temptations of the ungodly who surround them. O Saviour, in mercy, plead for them, we pray Thee, and cause the Divine influence of Thy Holy Spirit to be poured out in great mercy upon them. Bless the Seamen's Homes throughout the land ! Bless the Bethels, wherever they are established ! Bless all those who are engaged in promoting Thy cause among seamen !

And now, our Father, we unite our prayers to Thee, this morning, for Thy blessing upon Thy ancient covenant people, the Jews. This is their Sabbath day ; and we pray Thee, O Lord God of our salvation, to be present in the midst of all the assemblies of this class of our fellow-men, as they shall meet together in their synagogues throughout the land. O Saviour, Immanuel, Lord with us, be in the midst of these assemblies to-day ! O Thou, God of Abraham, of Isaac, and of Jacob, remember thine ancient covenant people to-day, and grant that they may be brought to the knowledge and acknowledgment of Jesus of Nazareth, the Lord our Righteousness.

Our Father, hear the prayers of Thy people, and may Thy dear children here renew their strength. May they be prompted by the power of the Holy Spirit to go forth to duty to-day and every day. Here may we renew our strength, that we may mount as on wings of eagles, that we may run in

our Christian course, and walk and not faint. And, O Lord, we pray Thee to guide and protect us in our journey and pilgrimage through the world. Help us to fill up our days with usefulness and duty, that we may honour Christ our Saviour daily, that we may be prepared and fitted for that rest which remains for the people of God. And, our Father, on that great day when Thou makest up Thy jewels, let not one of those present here be missing, but may we all appear at Christ's right hand in glory, washed in the blood of the Redeemer, and fitted to sing the song of Moses and the Lamb for ever. Amen.

DR. GILES PEASE: It is pleasant to contemplate the work of God that is carried forward in this city, in our commonwealth, in the land, and among the nations; and it is worth while very frequently to take note of our own personal condition in regard to the work of grace that is going on. It is written, "Thou hast created all things; and for Thy pleasure they are and were created."—"God has made all things for Himself."—"Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever." God also, in His address to His covenant people, wherein He describes what mighty things He would do for them, uses this language: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." Now, we shall do well to keep continually in mind the reason why God is making Himself manifest in His glory to ourselves personally, to the city, to the state, to the country, and through the world. It is to glorify and exalt His own name. It is not on account of any personal merit of ours, or any worthiness of His covenant people. It is to

magnify the riches of His glorious grace in Jesus Christ, and shew what the mercy and grace of God can do. This, then, is an argument we may always use with Him—"For *Thine own sake*, O my God." We may plead always the glory of His name in the fulfilment of His own promises respecting Zion, and the interest and advancement of His kingdom in the earth. Let this, then, be our continual plea. He permits us to desire and ask for the manifestation of His glory—"Father, glorify Thy name." We are not to seek it for our own interest; we are to have no personal interest in this matter any further than we are interested in the glory of God. If we are saved, it will be through no merit of our own, but for the glory of God's grace. We must pray, "*For Thy name's sake*, pardon Thou mine iniquity." For Jesus' sake—not for your sake, but to magnify His glory—He has taken your feet out of "the horrible pit and miry clay." Let us pray.

Blessed God, there is none in heaven whom we would adore but Thee, and none on earth that we desire in comparison with Thee. We desire that Thou shouldst be exalted, and that Thy name should be glorified, and Thine alone. Now we come to ask Thee, our Father in heaven, let Thy name be hallowed in all the earth. Oh, let it be hallowed by those who have hitherto, for a long period of time, been accustomed to profane and blaspheme Thy dear and blessed name. O righteous Father, gracious Saviour, send the Holy Spirit to open the eyes of such to see their guilt and condemnation by sin, and their need of the atoning blood of Jesus; and we pray Thee now to turn their hearts to Thee, that they may lift up their voices in prayer for mercy. O Lord, disenthral the souls of our fellow-men in

bondage to sin and Satan. Let Satan's kingdom fall as lightning from heaven. And O Thou most mighty Prince of life and glory, let Thine arrows be sharp in the hearts of Thine enemies, whereby they shall be made to feel the need of Thee, and to submit to Thee. O Thou most mighty, gird Thy sword on Thy thigh, and ride forth triumphantly in the midst of this city, among all the people. Enter every dwelling-place, every habitation of men in this city, and here magnify Thy mercy in the disen-thrallement of souls from the bonds of sin and death. Carry forward the work of grace through all the land, among all the nations of the earth, upon the land and upon the sea. Let the fulness of the sea be converted to Thee. Great God, we pray Thee to move by the power of the Holy Spirit upon all flesh, and let all flesh together rejoice in the salvation of our God.

Now prepare us for the duties that devolve upon us individually to-day. In our varied relations, give us to understand what Thou wouldest have us to do, the work in which Thou wouldest have us engage; and do Thou prepare us for the coming Sabbath, and meet with Thy people in their usual places of convocation for worship. Strengthen Thy servants, the ministers, to open their mouths and speak boldly in the name of Christ, in all fidelity, sincerity, and affection, and with supreme regard for Thy glory, and absorbing concern for the salvation of lost souls. Pour out Thy Spirit upon Zion in all her borders, quickening our people, strengthening their faith, augmenting their zeal, for Thy blessed name's sake. Amen.

One verse was then sung :—

" We are pressing on to Canaan's land,  
Never to come back any more,  
To join the blood-washed pilgrim band,  
Never to come back any more."

MR. DUNBAR, of New Bedford : I rejoice that I ever found a Saviour whose practice and habit is to save those *to the uttermost* who come unto God by Him. When He healed the blind man, He did not leave his sight dim ; when He unstopped the ear of the deaf man, he could hear perfectly. Jesus Christ came into the world to save man as perfectly from his sins as he is by nature perfectly free from righteousness—save them *to the uttermost*. My Saviour is a perfect Saviour ; He is a perfect Saviour, and I thank God that He can, and does, save those *to the uttermost* that come unto God by Him. Man, by the power and grace of God, has accomplished considerable in this world, but yet He has hardly made a beginning. Man is like a complicated machine, or, if you please, like an instrument of music. We will liken man to a great organ. He never, never can give forth the music he was created for, until the great Architect, the mighty God, who constructed him, has the handling of him *altogether*. It is verily possible for us to lean towards heaven, lean *very hard* towards heaven, by our profession, and yet go towards hell by our practice.

Now, I have been made to rejoice in this place of worship. I do not know that it will do anybody any hurt if I say that this is the freest place I have found anywhere yet. I remember going once into a silversmith's establishment, where there was a great furnace, in which the silver was melted, and I noticed that the silversmith, after he put his metal into the crucible to be melted, every now and then lifted up the cover and looked in. After he had done this several times, my curiosity was excited, and I asked him, " What do you do that for ? "

Said he, "When I can see my face in the metal, then it will make the choicest jewels." Well, that man gave me a sermon. The Lord puts us in His crucible, and when we reflect His image, then we are the most useful, then we make the choicest jewels.

I do not know that it is my place, but I wish to suggest that we have an evening meeting. I see some young men here, and perhaps I had a little to do with getting them to come in; but no glory to Dunbar for that. The other day, a young man came into a shop, puffing a cigar, and pretty soon he saw a card stuck up like that one [pointing to a card over the pulpit], "Stand up for Jesus." "What is that for?" he asked. He had opened the way, and I thought I could do no less than try to instruct him what it was for. I did so, as well as I knew how; and pretty soon I saw that, notwithstanding his assumed carelessness, there was a heart full of deep feeling in his bosom. He has come in here, and perhaps others like him; but the opportunities for inquiry are not great. But I hope that the gentleman who is taking notes here this morning will write this down for a fact, not to be rubbed out, that the Old South Church shall be the Bethesda, or the furnace, if you please, not only to melt the people (for it is one thing to melt a substance, and another to mould it), but to mould them into the image of Jesus Christ, that they may go forth, and let their light shine, and bring forth fruit unto God.

Mr. D. H. HENSHAW: I wish to say a word on the advances which religion has made since my boyhood. I recollect reading in a religious newspaper, nearly fifty years ago, that it was uncivil,

impolite, and improper to introduce the subject of religion in stages, in public houses, in any public assemblies, or in any places which were not expressly religious. This was a *religious* paper—so called. Now, we find that the secular press is employed in spreading abroad the proceedings of these meetings, and they help the cause of religion very much. This class of people [the editors and conductors of the secular press] is a most important class in the community, and yet they are never mentioned in our prayers. I have alluded to this subject once before, and perhaps twice. They have more influence in the community than the ministers have, and yet they are passed over. But they have, of their own will, taken up this subject, and spread the intelligence with regard to it all over the land. I think many thanks are due the secular press for what they have done in this matter.

The meeting then closed with the Doxology:—

“Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.”

The following letter from the Daily Prayer-meeting in Portland, Me., was sent to the Old South Prayer-meeting:—

PORTLAND, August 17, 1853.

*To the Members of the Prayer-meeting held for so many years at the Old South Chapel, in Boston, Mass.*

**BELOVED BRETHREN AND SISTERS IN THE LORD:**

At our prayer-meeting, held daily at the Reading-Room of the Young Men's Christian Association, a gratifying letter from you (through your committee, the venerable Dr. Jenks) was read on

Wednesday, the 15th instant, and the reading of it gave much pleasure to those who were present. On motion, the subscriber was appointed a committee, to communicate to you an expression of that pleasure, with such other remarks as the subject would naturally suggest.

THE ORIGIN.

Our meeting, like most good undertakings, had a small beginning. At a vestry service in one of our churches, with eight or ten present, the subject was introduced, quite incidentally, about the desirableness of having a morning meeting established, similar to the one in Boston. At the next regular conference of that church, the subject was introduced again, freely remarked upon, and a committee was appointed to bring the matter before all our evangelical churches, suggesting the appointment of a similar committee, by each church, for general conference. The object was, if possible, to secure an intelligent, united, and efficient action. The plan succeeded. A large committee assembled; the conference was spirited and harmonious. A morning prayer-meeting *was* appointed for July 30th, to be permanent, every day, except on the Sabbath.

ATTENDANCE.

Previous to this morning, we have held sixteen meetings. The smallest number, at any time, being six—(a very rainy morning, but one of our best meetings)—the largest number being forty, and the average attendance twenty-four. Of this number, there has been a good proportion of brethren and sisters, of representatives from our different churches,

of our pastors, of strangers, and men from all callings, ranks, and ages; while all seemed to find it good to be there.

#### MEANS OF INTEREST.

With something of a filial spirit, we have copied freely from your model. Among these sources of interest, might be mentioned—punctuality, brevity, variety, religious intelligence, or any thrilling incident which may be recited. As the missionary, Mr. Nevins, once said in your meeting, of our American people, "Each one," in his turn, "seems to feel that he has something to do, and he does it."

#### ENCOURAGEMENTS.

From the first, our undertaking met with the warm approval of the pastors and lay brethren in our different churches; much earnest supplication was going up to God in its behalf; it was early baptized with a spirit of prayer; and we doubt not, as you well suggest, it sprang into being in answer to prayer. Yes, it may be one of the many remote influences rising up from the life of that praying, much-beloved, much-lamented man of God, the Rev. Dr. Payson. There is a great deal of good seed planted in this soil by his hand, which must yet have a resurrection. The presence of pastors and strangers has often inspired us with new hope and courage. The interest expressed in our meetings by many who cannot be with us, by some who have gone out from us, but are still of us,—absent in body, but present in spirit,—has increased our faith and joy. The warm Christian assurances of sympathy, interest, and fraternal love, breathing upon us through letters like yours, have been as good news

from a far country. The meeting itself has been of a character more than hopeful. And, above all, tokens of the Divine presence and favour have been marked enough to say, with a voice we cannot misinterpret, "Go forward!" We are beginning already to feel that the meeting is no longer a doubtful experiment, but a fixed fact.

#### EXPECTATIONS.

We are looking for much good—are we for too much?—from this meeting. We confidently expect that those who attend will grow more rapidly in grace; that those who would come, but cannot, will be benefited even by their deprivation; that those who might come, but would not, may be reminded, admonished, and profited; that the sight, to a busy world around, of a little band meeting every day at such an hour, at such a place, for such a purpose,—the voice of Christian exhortation, prayer, and praise, mingling with the din of business,—may lead to profitable inquiry and reflection; that the churches in our city may be benefited—as one member rejoices, all may—as one is quickened, all may be; that the influence upon the city itself, in one way or another, may be for good; that our meeting may, as you properly suggest, grow up into a happy example of a practical, elevated Christian alliance, so that, to the welfare of souls and the glory of God, many may "behold how good and how pleasant it is for brethren to dwell together in unity;"—that in answer to united and persevering prayer—and is it too much to expect?—the Holy Spirit will descend in gentle dew, or *in abundant showers*, sweeping over this entire community with mighty power. And who can tell the end thereof?

Oh, what scenes may yet be witnessed in this morning meeting! God be trusted—God be praised for all!

We shall remember your request, and hope you will remember ours,—“Brethren, pray for us!”

Yours, in Christian bonds

(On behalf of the Daily Prayer-meeting in Portland),

J. W. TURNER,  
*Committee.*

The following record was made Sept. 3, 1855:—

“*Monday, September 3.*

“At the prayer-meeting this morning, the Rev. Dr. Jenks having finished the reading of the letter (Rev. Mr. Turner’s) from the Portland Morning Prayer-meeting, it was

“Moved by Dea. Willis, seconded by Dea. Proctor, that Rev. Dr. Jenks be appointed permanent secretary of this meeting, and that he be requested to write a reply to the letter from Portland, which was in answer to a letter from us.

“It is hoped that this correspondence will be a channel through which intelligence of revivals, and other blessings to churches and individuals, sent in answer to prayer, will be communicated for our mutual encouragement, improvement, and preparedness for the service of God in time and eternity.”

The following letter, sent to the prayer-meeting in Portland, was written by Rev. Dr. Jenks:—

BOSTON, August 9, 1855.

*To the Members of the Prayer-meeting recently instituted in Portland, Maine. (Care of Deacon William Hyde.)*

BRETHREN AND SISTERS IN THE LORD:

This morning, at our prayer-meeting held daily in

the Old South Chapel, Deacon Willis, formerly of your city, communicated from a printed paper the gratifying intelligence, which I am permitted to enclose, of your formation of a meeting similar to ours, and to be holden every morning, excepting the Lord's day.

The knowledge of this gave to those who were present much pleasure; and, at the motion of Deacon Willis, the subscriber was requested to communicate to you an expression of that pleasure, with such other remarks as the subject would naturally suggest.

In the introduction of this subject to our meeting, Mr. Willis recalled and mentioned the seasons of prayer he had enjoyed under the pastoral fidelity and Christian zeal of the lamented Payson—that beloved man of God and man of prayer, whose memory is so precious to many among you, and embalmed in the affections of so large a portion of the Christian community. And may we not believe that the recent movement among you, issuing in the establishment of this meeting, from which so much may be hoped, has been in answer to prayer?

Christian friends, it is comparatively easy to propose and commence a new course; and to continue that course while there are many who pursue it, is not difficult. But to persevere, be uniform, consistent, vigorous, and animated, in sustaining such a meeting as you have resolved to hold, requires, you well know, daily and deep-felt devotion. Sometimes, for consolation and support, a recurrence must be had to the Saviour's declaration, "Where *two or three* are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). This thought will encourage the few who can be

present, and who love to be, should the many fail; and He who heareth and answereth the prayer of faith can "make the little one a thousand—in His time" (Isa. lx. 22). The ancient law, in its spiritual application, must never be forgotten by the people of God. "The fire shall ever be burning upon the altar; it shall never go out" (Lev. vi. 13).

But, while past experience teaches us that changes of feeling may occur, and we are warned to guard against these, and to cherish the desire and effort to "grow in grace," it seems equally important to be equally guarded against a censorious temper. The Holy Spirit cannot dwell in a heart characterised by this disposition. We must rather pity and pray for those who assemble not with us in these voluntary and precious means of spiritual advancement, than blame them. The latter course injures ourselves; the former promotes our benefit.

In the prayer-meeting whose members now address you, it has been found to be a most gratifying circumstance, that professing Christians of different denominations could meet together, and aid each other in that in which all Christians are interested—practical godliness. This has seemed to realise, in some degree, the anticipations of good Cotton Mather, who says: "The period hastens for a new reformation; wherein, as I apprehend, our gracious Lord will pass by the various denominations that now exist, to form out of them all a new people, who will agree together in the great essentials of religion, and sweetly bear with one another in their conscientious differences." Nearly five years' experience has, with us, been, in this respect, a confirmation of that anticipated result.

We congratulate you, then, Christian friends, on

the resolution you have adopted, and cordially wish you a distinguished blessing from God. We see in it a "germinant" fulfilment of the prophecy of Zechariah viii. 20, 21, where the speaker, who invites to such a service, shews his own interest in it by saying, "I will go also."

That you may enjoy the presence and influences of the promised Comforter, be yourselves advanced in the Divine life, experience the satisfaction of seeing many engaged with you, and of knowing that sinners are embracing the great salvation and Christians growing in grace, is our earnest wish and prayer. And we ask an interest in your supplications for ourselves, that the Gospel may "have free course, run, and be glorified," in this city also.

Yours, in Christian bonds

(On behalf of the Daily Prayer-meeting  
in Boston),

W.M. JENKS,  
*Committee.*

REPLY TO THE FOREGOING.

PORTLAND, *August 17, 1855.*

RESPECTED AND DEAR SIR :

I received your esteemed and very gratifying communication to our union morning prayer-meeting, on Saturday the 11th instant, and read it at our meeting Monday morning. The weather being unfavourable, the attendance was unusually small that morning, and it was judged advisable to have it read at a fuller meeting, before any action was taken in reference to it.

This morning it was read again, to the high gratification of all present; and J. W. Turner, District Sec. Amer. Tr. Soc. for Maine, N. Hampshire, and

Vermont, was chosen a permanent corresponding committee to communicate occasionally through you with the members of the Boston Morning Prayer-meeting. Mr. Turner is now out of the city, to be absent several days; but, immediately on his return, will doubtless furnish your meeting with an appropriate acknowledgment of the kind and Christian interest manifested in your communication.

The plan of this effort is in a measure new to a great portion of our Christian community, and various objections and hindrances operate to prevent the attendance of many members of our evangelical churches, whose co-operation and influence was much relied upon in carrying out the object we had in view. We much needed, and we do highly appreciate, just such a cordial as your communication administered to us. It was "as cold water to a thirsty soul," and seemed almost to electrify our meeting this morning.

We need, we desire, and we doubt not but we have, an interest in the prayers which ascend to the throne of grace, through the only medium through which prayer is accepted and answered, from your morning prayer-meeting.

This is not intended as a communication for your prayer-meeting, but to advise *you*, dear sir, of the due reception of your esteemed favour. I have no objection, if you deem it advisable, to your informing that meeting that the reception of your communication has been acknowledged, and that an official response will be given in a few days. Mrs. H. unites with me in most cordial and respectful regards for yourself and family.

Yours, very truly,

WILLIAM HYDE.

BOSTON, September 25, 1855.

*To the Rev. J. W. Turner, Portland, Maine (to  
be communicated).*

REV. AND DEAR BROTHER IN CHRIST :

Your very kind letter of the 17th of last month was duly received ; but, as at the time of receiving it I was confined by illness to my chamber, it was not communicated to the little assemblage at our morning prayer-meeting until more than a week had elapsed. But it was heard with great attention, and excited, apparently, the best feelings of Christian affection and fraternal interest.

On the motion of Deacon Willis, of Park Street Church, I was requested to write you again in reply, and was appointed the regular channel of communication, in this matter, with yourself, on behalf of the meeting in Portland, and others, as Divine Providence may order.

If I do not greatly mistake, there is not merely no diminution in the spirituality observable in those who take part in the exercises with us, but rather an increase of interest, and of depth of feeling. This does not seem to vent itself in any irregularities of expression or conduct, but exhibits a growing attachment to "the truth as it is in Jesus."

Indeed, what has been, to my mind, the peculiar charm of this meeting, next to the Christian liberty indulged in it, is the reading and remarking on a portion of the sacred Scriptures, keeping this holy standard ever in sight. The consequence seems to be an increasing love of God's Word, and a desire of conformity to its spirit.

A few mornings since, we were visited by a foreign missionary brother, whose field of labour has

been in the islands of the South Sea. There he has lived and taught, I believe, about fourteen years, in connection with the London Society. His errand to this country is, to excite interest enough for obtaining a missionary ship to communicate with the people of the different islands, as circumstances may require.

His first communication I did not hear, but have understood it to be descriptive of the arts and efforts of the Romish priests, and their friends, the French Government, who have taken military possession of the islands. The priests were forced upon the people by authority, under threatening of punishment, and everything was to yield to their pleasure.

The bishop, he said, spread catechisms among the natives, who inquired of Mr. Cressy (the missionary) what they should do with them. "Bring them to me," he replied, "and I will read them to you." They did so, and he shewed them what Popery is from the books of Papists themselves. The effect was, that the natives were disgusted with them, and declared that they wished to trust alone in Jesus Christ for salvation.

He mentioned that a priest went to the house of a chief, and ordered him to *cut his hair and powder his head*. The chief requested him to leave his house, as he would do no such service for him. The priest brought a constable to enforce obedience, when the chief's son, with a bow and arrow, killed the constable. This gave rise to a violent persecution of all who would not receive the Popish priests and ceremonies.

Mr. Cressy stated that on his way he stopped at the Sandwich Islands, was at a general missionary meeting, and was much gratified with what he heard from the missions there. And, with reference

to the prayer-meeting he was now attending, he remarked, "I am delighted to hear that Christians of different denominations meet together to pray. We missionaries forget all about our denominations. We are *Christians*. I suppose I was a Lutheran once; but I forgot all about it. I wish to preach Christ and Him crucified—and nothing else."

We have had frequent reports of the state of religious feeling in Old Plymouth, where a work of grace has been experienced for several months past. Two Christian brethren, of the name of Robbins, have spoken on the subject. One of these, who had been a sea-captain, enlarged recently on the cause of seamen, and urged to more prayer on their behalf, knowing well, as he did, their character, dangers, and temptations.

The meeting of the American Board of Missions has given much occasion for frequent prayer of late with us, as it has, doubtless, with you, as well as at the several missionary stations. And it is deeply interesting to notice that, in the recent account of the meeting, several of the ministers expressed their deep-felt conviction that the greatest want, at present, was the gift of the Holy Spirit to the Church of Christ, in order that His cause might go forward with power and great effect, and that His salvation might speedily reach the nations of the earth. Such has been remarkably the feeling of our meeting, and it has often been made the subject of fervent prayer. I hope we shall hear the same concerning yours.

Yours, in Christian bonds  
(On behalf of the meeting),

Wm. JENKS,  
*Secretary.*

## COPY OF A LETTER SENT TO RICHMOND, VA.

BOSTON, July 2, 1856.

*For the Reverend Pastors of Churches in Richmond, Virginia, directed to the Rev. George Woodbridge, for communication.*

BRETHREN, BELOVED AND RESPECTED IN THE LORD :  
The subscriber having read with deep interest your "Address," adopted on the 19th ult., and republished in a secular paper of this city on the 27th, took liberty to read it at a prayer-meeting on the morning of Monday last. Circumstances prevented its being read before the Sabbath ; but it was heard with serious attention, and on the next morning he was requested, by several of those who frequent the meeting, to prepare and communicate some suitable response.

The task is undertaken with sincere pleasure, as well as with no little diffidence. For the document itself, though by no means long, is in its details so comprehensive and appropriate, that a repetition of it would seem the very best reply, and its echo the almost invariable impression on the heart of each American Christian. God grant, indeed, that its spirit may pervade at length the whole clerical body among us, and the members of all the Churches of Christ !

The appeal is not made at a date too early. The various meetings to which you allude, and which have been holden in so many localities, in order to excite indignation, and administer fuel to the flame that threatens to consume our dear and boasted privileges, were commenced almost immediately on the outbreak of those passions which all good men must lament. They called for not only a counter-

balance, but a preponderating influence; and might well have been imagined to require, if they did not invoke, the sweet and healing spirit of our common Christianity.

You state, virtually, that, while these "indignation meetings were frequent, you had not known of meetings calculated to allay the rising tumult of angry feelings." It will, therefore, give you pleasure to be informed that in the prayer-meeting whose Secretary now addresses you, the distressing subject was early taken up and carried to God. Prayer for our "rulers," and legislators, and magistrates, has been urged, and often presented. For them the blessing has been besought of that "wisdom" which is so appropriately characterised by the apostle James as "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." And could there have been a happier selection of words for the purpose, or a more just or happier collocation of them?

In fact, how can Christians expect good rulers without taking the trouble to ask of God the precious bestowment? Their duty is obvious, though so often and grossly neglected. And God, long since, declared to His chosen people, to whom He promised His special blessing, that He would "be inquired of by the house of Israel to do it for them" (Ezek. xxxvi. 37).

The prayer-meeting to which I have alluded, has now been holden every morning of the week for between five and six years. Like your own body, it embraces the union of Baptists, Episcopalians, Methodists, and Congregationalists. Members of more than thirty distinct churches have occasionally been noticed among those who attend on it; and

is truly a union meeting. Denominational differences are set aside, that prayer may be offered in the spirit of Christian harmony and mutual love, for the Lord's sake.

Oh, that the spirit of grace and supplication may be, at this critical period in our history, poured out on the Church of Christ in all its branches among us ! This is what we need, by the confession of all serious Christians, to enable us to secure for ourselves, and to transmit to our posterity, those inestimable civil and religious blessings, of which you have made so judicious and affecting mention. Many of our ministers have expressed feelings of this kind since the lamented and disgraceful outbreak of lawless human passions has called for redress. And may not the emergency be used, in the wise and holy providence of Almighty God, to endear to Christians the cause and kingdom of their common Lord, for the prosperity of which they habitually pray ? May it not be overruled to teach Christians their mutual duties toward each other, and to shew them wherein their great strength lieth ? God grant that it may ; and that your own effort to recommend and inculcate the development and cherishing of every disposition that may "make for peace" shall secure the approbation of "the God of peace," and avail to establish it among us in righteousness !

In these sentiments, and on behalf of the members of the prayer-meeting to which I have alluded so often, I subscribe myself, most cordially,

Yours in the bonds of the Gospel,

Wm. JENKS,  
*Secretary.*

## SUBJECTS OF PRAYER.



T has been the custom in the Old South Prayer-meeting to have seasons of prayer for specific objects. At one time, the Foreign Missionary cause was the subject of prayer for about a week, and the attention of the meeting was directed to this particular point. Important intelligence from the foreign field was communicated, and the meetings were exceedingly interesting.

The General Government, with the rulers, have not unfrequently been especially remembered in prayers, and occasionally the wickedness of high places has been the theme of a whole meeting.

The subject of Temperance has sometimes been introduced in a very appropriate manner. The existence of more than two thousand liquor-shops in the city of Boston, and the general prevalence of intemperance, has called forth the most earnest petitions from God's people for their abatement. The entire hour of the morning has been devoted to the contemplation of this subject; and the feeling has seemed to exist that, if the liquor-shops could be closed, the way would be prepared for a general work of grace.

The conductors of the secular press have also had a place in the prayers of those who frequent the Old South Chapel. The important position which they

occupied in influencing public sentiment has been commented upon freely, and many prayers have been offered up, that "holiness to the Lord might be written upon the secular papers."

While four prisoners, mutineers on board a New Bedford whaler, were on trial in Boston for their lives, one morning was devoted to their case, and special prayer was offered up for them. The following note was read : "A person present, who feels an interest in the young mutineers who are now being tried for their lives, in this city, requests your prayers for them, that they may see the heinousness of their sins, and plead with Christ to have mercy upon their souls."

Haryard College was prayed for, morning after morning, during the revival of 1858 ; and the cheering intelligence was communicated, from time to time, of conversions among the students in that ancient seat of learning.

Among other subjects and classes of men that have been particularly remembered in prayer, are the City Missionary Society, the Jews, the sailors, the stable-keepers of Boston, &c., &c. We mean to be understood, that entire meetings have been devoted to prayer for these objects.

Rev. Dr. Jenks has had much to say, at different times, upon the necessity of confining the prayers to specific objects ; and he, at one time, presented the following list of subjects to be prayed for at different times :—

"Grace to pray aright ; personal salvation ; growth in grace ; families and friends ; Christ's Church in the world, of all names and every branch ; sinners of mankind—all not truly converted ; efforts to save *them*, as missionaries abroad and at home ; the

stated ministry ; theological seminaries and colleges, officers as well as pupils ; Sabbath schools, teachers and superintendents as well as scholars ; public schools, the instructors and pupils ; the young in general ; parents and guardians ; maternal associations ; Christian associations of young men ; Bible, tract, and other Christian societies ; directors of the public press ; city missions ; all civil officers ; the rich ; the poor ; poor children, and whatever institutions exist for them ; prisons, penitentiaries, and hospitals for sick and insane, as also asylums for the aged ; fulfilment of Scripture promises in the coming of God's kingdom ; also, the Jews, Mohammedans, Romanists, Deists, Mormons, and all errorists ; also the oppressed and ill-governed ; the native Indians ; the seamen, and stable-keepers."

At another time, Dr. Jenks exhorted to prayer as follows :—

PRAYER.—1. "Lest any permit themselves to ridicule.—'Be ye not mockers, lest your bands be made strong.'

2. "Lest any neglect to avail themselves of the blessing now so freely offered, and apparently accepted by so many.—For, 'How shall we escape if we neglect so great salvation ?'

3. "Lest any satisfy themselves with a false hope, either not realising the 'sinfulness of sin,' and God's justice in condemning it, or building on some other foundation than that which God has laid—even Christ—to be received by faith in all the characters and relations He bears in the Scriptures.

4. "Lest professing Christians should be remiss in the discharge of the obligations laid on them at this special season—their responsibility being great.

'Without me,' said the Saviour, 'ye can do nothing' effectually.

5. "Lest anything be permitted to transpire which may 'grieve the Holy Spirit.'

6. "It is easier, apparently, in a time of revival, to embrace the Gospel, than in a time of declension in religion, as is obvious to every one; for 'now'—and blessed be God for it!—'is the accepted time; now is the day of salvation.'

"*March 18th, 1858.*"

During periods of religious interest, written requests for prayer have been sent in, sometimes in large numbers. Some of the cases presented have been exceedingly interesting, and have called forth agonising prayers. We give below a few specimens of these notes:—

"Prayers are requested for a husband who is a stranger to Christ."

"A mother requests prayer for two sons, the subjects of many prayers, that they may be speedily converted."

"Prayers are requested for a church in —, that the Holy Spirit may be poured out, and a general revival prevail in the place."

"A father requests prayers for a son at sea, that he may, while on the deep, give his heart to Christ."

"Prayers are requested for three brothers in the meridian of life, who are still out of the ark of safety, that they may be brought into the fold of the Great Shepherd."

"Your prayers are earnestly requested for a young man of fine talents, who was dedicated to God in his infancy. His mother, now in heaven, prayed often and urgently for him. He now seems fast

approaching a drunkard's grave. Nothing but the grace of God can save him. Pray for him, while his anxious father pleads with and prays for him.

A BELIEVER IN PRAYER."

"Strangers from a town in Maine, whose hearts have long yearned towards these meetings, are here this week, and earnestly request your prayers for that place, where there has been no revival for more than twenty years, that God would now have mercy upon us, and pour out His Spirit in great measure, and gather in a *great harvest* of souls, who shall be to His praise and glory. Will it be too much to ask that this request may be remembered during the remainder of this week?"

"A wife and mother begs your prayers for a husband and eight children, only one of whom gives evidence of piety."

"Special prayer is requested in behalf of a *widow's son* who is now taking the early steps in drunkenness, that he may be converted to the Lord Jesus Christ."

"A lieutenant in the navy, at the Fulton Street Prayer-meeting, about to sail, requests prayers for himself and crew."

"Prayers are desired for the head of a family, who is sceptical upon the subject of religion, that he may be led to the cross."

"Pray for a young man who has gone home to \_\_\_\_\_, to die. He has no hope in Christ."

"Your prayers are earnestly desired for a young woman who knows the way, but is yet careless and unconcerned."

There is every reason to believe that many of the prayers offered up in the Old South Chapel have

been answered in a special, and in some instances in a remarkable manner. Persons who have sent in requests have risen, afterwards, and said they wished, in that public manner, to acknowledge God's goodness in answering the prayers which had been offered up in the chapel. One man said that all his children, four in number, had been converted, in answer to prayers of the meeting. Another said, "Brethren, some little time ago, I asked you to pray for my son, that he might be converted. I received a letter from him yesterday, with the joyful news that he had given his heart to Christ." There have been many cases like this—cases which have been so marked that no one could doubt that prayer had been heard and answered.

## THE REVIVAL OF 1858.



BOUT the time the revival of 1858 commenced, there was an increased spirit of prayer among the attendants at the Old South Chapel. The faith of God's people seemed to be growing stronger every week. They carried the entire city to the throne of grace. Without regard to denominations, they wrestled with God, and seemed continually burdened with souls. The ministry was prayed for nearly or quite every morning. Soon a cloud no bigger than a man's hand was seen. For seven years, every morning, prayer had been sent up to the Most High for the salvation of souls, and now the blessing seemed to be at hand. The meetings began to fill up. Young converts began to rise and tell what God had done for their souls. Persons rose for prayers. Christians felt encouraged. They not only prayed, but they laboured. It was not long before the chapel was filled to overflowing, including the pulpit, gallery, both aisles, and all the passage-ways. The room below was opened, and both were filled to their utmost capacity. The meetings were intensely interesting. Sometimes the whole audience would be bathed in tears. The place seemed filled with the blessed influences of the Holy Ghost. The crowd was so great that it was found necessary to provide further accommodations. A committee was appointed to secure, if possible, other rooms where meetings for prayer might be held. In a few

days, the Central Church (Orthodox Congregational), the Bromfield Street (Methodist), the Rowe Street (Baptist), and afterwards the Trinity Church Chapel (Episcopal), were opened every morning. The rooms of the Christian Association were also opened at five o'clock and nine o'clock, P.M., the young men doing the most efficient service in gathering clerks and others into the place of prayer. A noon meeting was also commenced in North Street, under the direction of Father Mason. These last two have continued up to the present time, and, in connection with them, large numbers have been converted. The place in North Street was so much crowded, that the Seamen's Bethel (Father Taylor's) was also opened. Sinners flocked to these meetings as doves to their windows ; and yet, notwithstanding the multiplication of places for prayer, the number at the Old South Chapel scarcely diminished. An inquiry meeting was held in the basement of the chapel, every morning, for some time, at the close of the regular meeting. Clergymen who chanced to be present were invited to meet with the inquirers, and about twenty or thirty were hopefully converted before they left the room.

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#### THE BUSINESS MEN'S MEETING.

On the 8th of March, a noon business men's prayer-meeting was commenced at the chapel. For a day or two previous, placards were posted about the streets notifying the public that such a meeting would be held at twelve o'clock, and would continue for one hour. The very first meeting was crowded, and it has been held on every secular day, without interruption, since that time, including all

the public holidays. It was started by those who attended the morning meeting, and the committee which had charge of one had charge also of the other. Crowds flocked to the chapel, at that business hour, the busiest of the day. The merchant left 'change, the clerk his counting-room, and at high noon, prayers went up "like an incense-cloud from hearts that never falter." It was a spectacle such as Boston had never before seen. Some clerks, in their anxiety to attend the meeting, took their dinner hour, from twelve to one o'clock, and spent it in the chapel. For a long time the place was thronged with business men. Merchants from the country, who came to the city to purchase goods, sought the meeting. The Holy Spirit was there, and blessings rich and full descended upon the people. It seemed as though the year of jubilee had come. Men who had long lived in sin—young men, in the very morning of life, and old, gray-headed men, at the eleventh hour—rose to give in their testimony in favour of the power of God's grace. Those were melting scenes, and oftentimes the tears ran down the cheeks like rain. The large audience would be sometimes startled and electrified, as a young convert would rise and tell what God had done for his soul. The songs of praise from male voices were inspiring; and, as some one would strike up, in the right time, the words, "All hail the power of Jesus' name," it seemed almost as though the songs of heaven had begun below. One of the clergymen of the city, who was present at one of these meetings, caught the heavenly flame, and said he felt like standing still, and saying, "Glory to God in the highest, on earth peace and good-will to men."

During the summer and autumn the meetings dwindled down to thirty or forty, but still there were enough to support it well. As the cold weather approached, and the religious interest throughout the city increased, the meeting again filled up, and continued deeply interesting through the winter.

We give below a condensed report (taken from the *Congregationalist*) of the anniversary of the meeting held March 8, 1859 :—

ANNIVERSARY OF THE BOSTON BUSINESS MEN'S  
UNION PRAYER-MEETING.

The Anniversary of the Business Men's Union Prayer-meeting of Boston was held in the Old South Chapel, on Tuesday afternoon last, at three o'clock. Most of our readers are aware that this meeting has been regularly held, every day, Sunday excepted, at twelve o'clock noon, for one year. It was established on the 8th of March 1858. Although Tuesday last was quite stormy, yet the chapel was well filled at an unusual hour.

Deacon Edwin Lamson occupied the chair. The meeting was commenced with singing the hymn,

"Come, Thou Almighty King,  
Help us Thy name to sing."

Deacon Boynton of Lynn offered the first prayer, after which all joined in singing the hymn,

"A charge to keep I have,  
A God to glorify."

After reading a few verses of Scripture, Deacon Lamson gave a brief history of the organisation of the meeting. A committee was appointed by the *morning meeting* to select a room. It was thought

by some that Faneuil Hall would be the best place ; others preferred a room on State Street. An effort was made, without success, to secure the room where the brokers held their meeting. It was decided, however, to commence in the Old South Chapel, as, on the whole, the best place ; and the meeting has been continued, without interruption, to the present time. The wave of salvation which visited the city at the time the meeting was established had subsided ; yet God had again appeared in mercy, and was now converting large numbers in different parts of the city, principally among the poor. He then gave an account of the conversion of two or three men, one of whom was brought to the knowledge of the truth at this meeting, and the other was awakened at the same place. He thought the Holy Spirit had been present in a very peculiar manner at this business men's prayer-meeting during the entire year.

Other remarks were made by Mr. Arthur Merrill, of Cambridge ; Mr. Amos Tappan, of Newburyport ; Dea. Henry Hoyt, Mr. M. H. Sargent, Mr. F. A. Choate, of Beverly ; Dea. Holland, Mr. S. G. Deblois, Mr. David Snow, Dea. J. R. Bradford, of Jamaica Plain ; Rev. Phineas Stowe, Mr. H. Hamlin, Mr. Blanchard, and Dea. Proctor.

Nearly every one who spoke gave an account of one or more conversions in connection with the meeting. One of the speakers said that about a year ago, a man was induced to attend for the first time, without his dinner. At the close, being obliged to go to his store, he bought some crackers. Some one said to him, "I guess you haven't had your dinner."—"Yes, I have," said he ; "I have had the best dinner I ever had in my life. I have been

to the prayer-meeting." This was said to two persons, both of whom afterwards went to the meeting, and all three were hopefully converted.

Instances were related of persons from the country who had attended the meeting, and had gone home to establish prayer-meetings, some of which had been continued up to the present time.

An account was given of some who, by attending the meeting, had been induced to establish a prayer-meeting in a private house, where ten, at one time, arose for prayers, and where a number had been converted.

Some one spoke of the conversion of a lawyer in connection with the meeting. He very gradually came into the light. On a certain Sabbath day he was tempted to open his law books for the purpose of preparing a case for the court. His eye rested on the Bible, and upon opening it, the first passage that met his eye was the one relating to the man who gathered sticks upon the Sabbath day, and was stoned. He closed the law books, and has not opened them on the Sabbath since. He is now trusting in his Saviour.

Another stated that he believed the number who had received their first serious impressions at the noon prayer-meeting, could be counted by scores.

The following hymn, composed by Mr. Hodges Reed of Taunton, was sung in Auld Lang Syne, the whole congregation standing :—

" Into this place, a year ago,  
To seek the heavenly boon,  
Men pressed and spent the passing hour,  
Where the flocks do rest at noon.

" They came in crowds,—thosé business men,  
Their ledgers laid aside,  
Their Mammon-worship left awhile,—  
*And to the Saviour cried.*

"They sought the better pearl, and found,  
At length, the heavenly boon;  
And now they love to gather here,  
Where the flocks do rest at noon.

"Still, Mammon claims the larger half,  
And few his power withstand;—  
Pray, business Christians, pray for one  
More year of God's right hand.

"O Lord! incline the careless ones  
To seek the heavenly boon;  
And may they find it good to meet  
Where the flocks do rest at noon."

One young man rose near the close, and said he wished to state that the meeting had been the means of leading him to the Saviour. Another, in middle life, said he thought he ought to testify that the meeting had had a great influence over him in his efforts to find the cross.

One man rose for prayers, after which Deacon Charles D. Gould addressed the throne of grace, asking God to appear for that man, and cause him to rejoice in Christ.

A hymn composed by Mr. H. Hamlin, commencing,

"Stand up for Jesus! though the world  
May seem the banner here unfurled  
Hail, King of kings! I choose Thy part,  
And grave that motto on my heart!"

was then sung.

Thus closed a meeting which will never be forgotten. Although it was held two hours, the time seemed short. It was an heavenly place, and it seemed to those who were there that the Saviour was present as one of the number. As verses of hymns were struck up, such as

"My heavenly home is bright and fair,"  
"All hail the power of Jesus' name," &c.,

it seemed as though all hearts were in unison with the glorified spirits on high.

obtain it soon, or die without it. He went to his chamber, took his Bible and read, and then knelt down to pray. In trying to pray, he found that his heart was very hard, and the more he prayed the worse he felt. He finally found that he must come to Christ just as he was. He felt like poor Jack :—

“ I am a poor sinner and nothing at all,  
And Jesus Christ is all in all.”

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A CONVERT OF TWELVE YEARS.—It was stated that a girl was converted in the Sabbath school, at the age of twelve. She lived two years after she was brought into the kingdom ; but before she died, she brought twelve or fourteen of her associates to Christ. *She worked while the day lasted. This was the secret of her success.*

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GREAT ADDITION TO A SABBATH SCHOOL.—A brother who had lately visited Connecticut stated that in one society sixty-four members of the Sabbath school had been received into the Church, and in another seventy-two.

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WHAT A WIFE CAN DO.—A certain woman in New Hampshire, at the close of a prayer-meeting, requested the minister to accompany her to her house. Her husband was an avowed Universalist. The wife was conscious that she had not been faithful to her husband. She requested her husband and the minister to go into another room, knelt down at the feet of her husband, and made a most humiliating confession of her unfaithfulness. The husband turned pale, and trembled like an *aspen-leaf*. The strong cries and tears of the wife

led him to cry for mercy. Within four weeks he was rejoicing in hope.

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**THE POWER OF THE BIBLE.**—A little girl had been attacked with sudden pain in the head, which ended in blindness. She was taken to an eminent oculist, who pronounced her incurable. She wished to know what the doctor had said about her state, and her mother told her. “What! mother,” exclaimed the child, “and am I never more to see the sun, nor the beautiful fields, nor you, my dear mother, nor my father? Oh! how shall I bear it?” She wrung her hands, and wept bitterly. Nothing seemed to yield her the slightest comfort, till her mother, taking a pocket Bible from the table, placed it in her hands. “What is this, mother?” inquired the disconsolate little girl. “It is the Bible, my child.” Immediately a score of its most consolatory passages presented themselves to her mind, such as, “My grace is sufficient for thee,” “Cast thy burden upon the Lord.” She paused, turned her poor, benighted eyeballs toward the ceiling, while an angelic expression played on her countenance, and then, as if filled with the Holy Spirit, breathed forth in an impassioned but scarcely audible whisper, “*Thy will be done on earth, as it is in heaven,*” and went on her way rejoicing. Such was the wonder-working power of that blessed book.

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**A COVENANT-KEEPING GOD.**—A mother of thirteen children, all unconverted, lay upon her dying bed calm and serene. She was asked how she could die so composedly, when her children were all out of Christ. She replied that she had consecrated them

all to God, and He was faithful to His covenant. She fully believed that they would be brought into the kingdom. She further said that, instead of rejoicing over their conversion in this life, she expected that, as their repentance one by one was announced by the angels, to join with them in praising God for bringing them into His kingdom. God did as this dying mother expected He would do. Within five years of her death, all her children were converted.

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A MOTHER'S PRAYERS ANSWERED.—In a distant town, a mother prayed for her boy. Those prayers followed him as he set sail on a long voyage. When in foreign ports, he procured tokens of affection for the dear mother at home. The captain gave orders “to fasten down the hatches, and take a homeward course.” His heart bounded with joy at the idea of again being greeted with a mother’s kiss. Alas for human hopes! Before night, he met with an accident that deprived him of both limbs; his companions bore him to his berth. Said he, “Shipmates, it is a hard thing to die; but I must go. Read to me from the Bible my mother gave me; read to me of Jesus.” One who sat by his bed read, “Create in me a clean heart.”—“Oh, cannot you read something more?”—“Jesus came into the world to save sinners,” and “He is able to save, even unto the uttermost, all that come unto Him.”—“How can I come?” the sailor inquired.—“As a child unto its father,” his shipmate replied.—“I will, I do believe.” The next morn, his companion felt that death was very near, and, hearing him whisper in a low, sweet voice, bent his ear, and *caught* these words: “He’s come, He’s come!”

His friend asked, "Who has come?"—"Jesus," he replied, and fell asleep.

"Asleep in Jesus! blessed sleep,  
From which none ever wake to weep."

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**PRAYER ON SHIPBOARD.**—A brother stated that five months ago a sailor was converted at North Street, and soon after sailed for England. He lately returned, and reported the conversion of nine of the crew on the outward voyage. When the ship arrived at Liverpool, on the Sabbath, they hoisted the union jack, to indicate that a prayer-meeting was to be held in their ship. They expected only a few; but, to their astonishment, the deck was thronged, and seventeen sailors asked for prayers.

A sailor arose and said that twenty-eight years ago he found Christ on the coast of Holland. Wherever he has been since that time, he has stood up for Jesus.

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**CONFESSION AND CONVERSION.**—A merchant in one of our Atlantic cities said to a friend, "I wonder why none of my clerks have been converted!" His friend replied, "Are you aware that you have a hasty temper, and often find unnecessary fault with your clerks, and manifest a wrong spirit in your business?" The merchant was conscious that he was verily guilty; retired to his closet, confessed his sin, and deeply humbled himself before God. The next morning he called his eleven or twelve clerks together into his counting-room, told them of the agony of his mind, asked their forgiveness, knelt down and prayed. Two of those clerks were convicted in that counting-room before they left, and

within one week were converted, and in a short time three more.

That merchant achieved a victory over himself that he had never gained before.

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CONVERSION OF A TRUCKMAN.—The following interesting fact was presented at one of the meetings. It related to a man who ran away with a companion to California. The latter was taken sick, and while prostrated with disease he was greatly distressed about his soul, but died without hope. The first-named man said, to use his own language :—

“ I felt very bad for a while, but soon became more hardened than ever. I returned home, and became engaged in driving a truck. About three months since, I was much concerned about my soul, so much that I could not sleep at nights. There was no one to comfort me, and I had no friend on earth or in heaven.

“ One day, as I was driving my truck through Court Street, and was just turning into Tremont Street, I thought of my soul. All was dark, and no one cared for me. Driving through Tremont Street, I saw the bulletin out at Park Street Church, with the words on it, ‘ Stranger—Traveller—Friend—come in.’ I drove my truck on the other side of the street, and went in. A man was speaking about free salvation. ‘ All,’ said he, ‘ may come, if they will. Christ is ready to receive every broken-hearted sinner.’ ”

“ Oh, my heart was broken. A man offered prayer, that Christ would have mercy on all that were in their sins. My heart was so full I could hold out no longer. I gave myself, soul and body, to *Him*, for I could do no less. I felt great peace

in my heart. I left the house rejoicing in Christ my Saviour. I then drove my horse to the Providence depot. I cannot tell you the joy I felt. I was full of love to God. I thought the hogsheads of molasses were so light that I could take them under my arm, and that I could step the whole length of my truck ; I never felt such joy and peace before. Thus God blessed me, and I now rejoice in Him with all my heart."

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THE GRACE OF GOD CAN SAVE THE DRUNKARD.—A man about forty years old was seen in the inquiry meeting, one morning, soon after the services in the chapel were over, with a mournful countenance, deeply anxious for himself. An invitation was extended to all in the room who would there give their hearts to the Saviour to take a seat on one of the front settees. Several came forward ; but this man, though under powerful convictions, as might be seen from his countenance, hesitated. The brother having charge of the meeting fixed his eye upon him, and urged him to accept of salvation, and to take one step in that direction by coming forward. Still he seemed to lack courage. Then these words were sung :—

"I'll go and tell Him all I've done,  
Fall down before His face—  
Father, I've sinned, but, oh, forgive!  
I'll seek a servant's place."

All present sympathised deeply with this *man*. Finally, he arose in his seat and gave vent to his feelings in this wise : "I have been for the last twenty years a drunkard. Time and again I have been picked up in the streets beastly drunk, and carried home to my family. My poor wife and

children have suffered *terribly* by my conduct. Recently my little daughter got up on my knee, when I was somewhat myself, and looked me in the face and eye, with a tear starting in hers, and said, ‘O father, why won’t you leave off drinking? Do, father; it makes mother feel so bad, and we all suffer so much on your account! I wish you would, father.’

“That look and that tear,” said he, “broke my poor heart, and I cried like a child at my own wretched condition, and the condition of my family—all the result of my own wicked life. I promised then that, by the grace of God, I would reform. I wish you would all pray for me; I need help.”

He then came and knelt down with others, and prayer was offered,—effectual prayer, we believe,—and this man, noble by nature, was brought from darkness into life. He soon left the room with a cheerful countenance, resolved to devote his life to Christ. This man was for some time after a constant attendant at the meetings, and frequently spoke. He said there was no place so dear to him as the Old South Chapel. It was there God rolled off the burden of sin from his soul. About a year after, he rose up at a meeting and spoke of the happiness he enjoyed then in his little family. “We pray and sing together,” said he, “and harmony, peace, and love, pervade our dwelling.”

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DO PRAY WITH ME, FATHER.—The following was related at the meeting. A young sailor stood up and said that he was a great sinner against God and against his mother; for he had stolen fifty dollars from her, and had run away from home and been to sea. “Pray for me,” said he. Prayer was

offered up to God for him. He gave his heart to God before the meeting closed. His countenance was lighted up with joy. "I went into the country to see my brother," said the man who related the fact. "He was sick on the bed. I told my mother about the young sailor that stood up and said, Pray for me. My brother heard it as he lay on the bed, and it led him to inquire what he must do to be saved. He asked his mother to pray with him, and she did. He asked his sister to pray with him, and she did. He then asked his father to pray with him; but he could not, for he had never prayed for himself. 'Do pray with me, father; do pray with me, father!'—'I cannot, my son.' My brother died very happy, looking up with a smile, and saying, 'I have found the Saviour.' His father is in great distress about his soul, the words of his son still sounding in his ears, 'Do pray for me, father; do pray for me, father!'"

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A SISTER'S PRAYERS.—His father was a wealthy man, and a devoted Christian. This young man was very wicked, a Sabbath-breaker, gambler, and everything that was bad. He boarded in my family; I think I never knew so wicked a man. He left his father's house, went to sea, was gone some time—returned, then went on the Mississippi River, gambling on board the boats. Then he came back to New York, and went to the Five Points. There his friends found him, took him away—and he was shut up for some months. He was invited to go to a prayer-meeting, and went. His mind was much troubled about his soul's salvation, and he finally gave his heart to the Saviour. He is now a happy man, and says, "I never should have been saved if

it had not been for my sister ; for she prayed for me night and day, with one arm on the Saviour of the world, and the other on me."

PRAYER AND THE CARD-TABLE.—A young man in the State of Maine, having given himself to the Lord, and found peace in believing, was determined, as he said, to stand up for Jesus. He soon went West. Sailing down the Mississippi River in the steamboat, one night as he was about to go to bed, he found a table in front of his berth, and round it were twelve men playing cards, cursing and swearing. "What shall I do?" said he to himself. "I will go to the captain and make a complaint." He went as far as the gangway, and he thought to himself, "I will not go, but will go back and do my duty, and offer up my evening prayer to God." He went back, and knelt down at first to pray to himself: but soon there was a burden resting upon him, and he began to cry aloud to God to have mercy upon those about him. How long he prayed he did not know, but when he had done, the men were all gone. He went to bed.

A short time after this, he was walking in one of the streets in Cincinnati, when two men crossed and came up to him, and took him by the hand, and said, "Do you not know us?"—"No," he said, "I do not."—"Do you not remember praying when we were playing cards on board the steamboat?"—"Yes, I do."—"Well, that prayer was the means of our conversion to God." They afterwards said that five more of that twelve who sat round that table were rejoicing in hope of eternal life through the Lord Jesus Christ. Oh, what power there is in *prayer!*

A YOUNG CONVERT'S FIRST PRAYER.—A young woman in L. gave her heart to Jesus, and found peace in believing in the Saviour. She went home at night, and found in her room six young ladies. They said to her, "Well, you have become a Christian, have you?"—She said, "I hope I love the Lord."—"Well, I suppose you love to pray." This was said with a sneer. She replied, "I hope I love to pray to my Saviour."—"Will you pray with us?" This was a trying moment with her, for she had never heard her voice in prayer, nor prayed with any one. She thought a moment, and said, "I will pray with you, if you want me to." She knelt down and prayed for them. The next day was Christmas day, and she met them again, but under very different circumstances. They were all under deep convictions of sin, and said, "Will you pray for us?"—She said, "I will." All knelt down, and she prayed with all her heart. They cried and prayed for themselves, and soon found peace in believing, and in six weeks from that day, they all united with the Church of God.

Thus God heard her first prayer, and blessed her in the conversion of six of her friends.

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WHILE HE WAS PRAYING THE BLESSING CAME.—A young man in the city of New York had a father and mother living in this State. His mother was a devoted Christian, but his father was not. He felt great anxiety about the salvation of his father, and began to pray for him, that he might become a Christian. At last he said, I will go and see him. He took the steamboat from New York, and immediately began to pray for him, that he might give his heart to God. He went to his state-room at night,

and, kneeling down, he began to pray ; and God rolled upon him such a burden that he prayed all night that God would have mercy upon his father. He did not go to his father's house for two or three days after he arrived in Massachusetts. He first saw his mother, as his father was at work in the field. Said she to him, " Your father is an altered man ; he has given his heart to the Saviour, and is rejoicing in hope." He inquired at what time it was that his father found peace, and she said it was on such a night, the very time that he was praying for him on board the steamboat.

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Too WICKED TO PRAY.—The following fact was related at the meeting, in the month of March 1859. About a year ago, one of the teachers of the Old Colony Mission School, in Boston, found a Scotch family, by the name of Logan. There were four children, three of whom were brought into the Sabbath school. The mother had been in favour of having the children attend, but the father was opposed. He was profane, and intemperate, and a Sabbath-breaker. The oldest boy, named Willie, entreated his father to go to the Sabbath school, and at last succeeded in inducing him to attend. When he returned from the school the first time, he told his wife that the children would get no harm there, and that they might go. He was then invited to attend the six-o'clock Sabbath evening prayer-meeting. He went, and told his wife afterwards that he thought he would not go again. When the next Sabbath came, however, he went, and continued to go every Sabbath, ever afterwards, with his wife and with three of the children. He soon gave up profanity and drinking, and his mind

became deeply impressed with the importance of attending to the subject of religion. In a short time, he desired to have a prayer-meeting at his house. It was held, and special pains were taken to have him understand his obligations to God, and his duties as a parent. He was urged to read the Bible and pray. He said he was too wicked, and that if he attempted to pray the floor would break under him, so great were his sins. He was, however, still urged to pray. The next Sabbath evening after this, he rose in the six-o'clock meeting, said he was a great sinner, and urged God's people to pray for him. He became deeply distressed, and was in an agony of mind. A few words said at one of the meetings impressed him deeply. He could neither eat, sleep, nor work. He was a blacksmith by trade, and he said it seemed to him that he could not lift his hammer. He remained in this state of mind for three weeks, his convictions growing deeper with every week. On one Sabbath night, he promised to yield himself to the Saviour. He went home and read the Bible until twelve o'clock at night, and tried to pray. He got no sleep until towards morning. When he awoke, he thought he saw some one standing at his bedside. He looked, and thought he saw Jesus Christ. It seemed to him like a reality. While looking, his burden dropped from him, and he was light and happy. He rose from his bed immediately and prayed, and told his wife that he had found the Saviour. Since then (December 1858), he has felt the greatest interest in his old companions. His wife was soon hopefully converted. A family altar was immediately erected, and happiness, temporal and spiritual, have since followed him day by day.

A CONSCIENCE QUICKENED.—At the Business Men's Prayer-meeting, it was stated that a hardware merchant, in New York, said that religion ought to be carried into all our business transactions. We ought to be the same on the week days as on the Sabbath; the same in the counting-room as at the communion-table. A manufacturer, who had furnished him with goods, followed him to his store, and said, “I was in the meeting, and heard what you said. I have to confess that for the last five years I have charged you five per cent. more than I have any of the rest of my customers. I now wish you to take your books, deduct five per cent. from all my bills, during this time, and charge it to me.” A few days after, the same merchant said that he had several hundred dollars paid to him that had been due twenty-eight years. There had been no time, within twenty-five years, when the same man could not have paid the debt. His conscience had lately been quickened by the power of the Holy Spirit.

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PERSONAL EFFORT.—During the past year, a young man in this city was converted, who since that time, by personal effort, has been enabled to bring twenty-five or thirty persons into the kingdom of Christ.

A young man from Springfield, who resided in this city a short time, was converted at the Young Men's Christian Association, returned to his native city, and by personal effort has brought thirty individuals to Christ.

The last member of a Sabbath school class in this city professed religion last Sabbath. Several recent conversions, the result of personal efforts in this city, were stated to have taken place. Great would be

the company of preachers, if every professor of religion would preach the word wherever he goes. Such a simultaneous effort would gather in a glorious harvest of souls.

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**STANDING UP FOR JESUS.**—The hymn of Wesley was sung, 89th of the selection :—

“ Jesus, Thy blessing and righteousness  
My beauty are, my glorious dress ;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.”

An interesting fact in connection with this hymn was stated.

A young lady in England, belonging to an aristocratic family, was converted by the instrumentality of the Wesleys. Her father was very much enraged. He made a party of pleasure, and told his daughter that she must play the piano for them to dance, under the penalty of being disinherited and driven from his house. The party took the floor ready to commence the dance, and she took her seat at the piano ; but instead of playing a dancing tune, she sung and played this hymn. The company were greatly surprised and deeply affected. The result was, that the father and all the family were converted, and became firm friends of the Wesleys as long as they lived. This young Christian stood up for Jesus.

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**CONVERSION AND ITS RESULTS.**—It was stated that an intemperate seaman was converted by the agency of a daughter, fourteen years old. She entreated her father to come to Christ, knelt down and prayed for him. This so affected him that he forsook his cups, and came to Jesus.

The following hymn, composed for the Old South Prayer-meeting, by Hodges Reed, Esq., was sung in the month of February 1859 :—

From day to day, from year to year,  
We in this chapel bowed,  
And called upon the God of heaven,  
And watched for mercy's cloud.

Seven times we watched, seven times we prayed,  
And still no sign was given;  
The earth beneath our feet was dust,—  
Above, the brazen heaven.

Faith wavered, and hope languished, too—  
“Save, or we perish, Lord!”  
Then rose the cloud from out the sea,  
And blessings on us poured.

Like a strong wind the Spirit came,  
And breathed upon the slain;  
Fast fell the rain, and all around  
The earth grew green again.

This place has been the gate of heaven—  
Thy promise, Lord, is sure;  
And we will still, from day to day,  
Pray on, and doubt no more.

And while we pray and labour on,  
The sound of rain we hear:  
Again let clouds o'erspread the heavens,  
And plants of grace appear.

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A COUNTRYMAN CONVERTED.—An individual was invited to attend a neighbourhood prayer-meeting, consented to go, but afterwards declined. He had come from the country to the city to get rum. This he could not obtain in the place where he resided. He thought that if he should become a Christian, he must forsake intoxicating drinks. This was the reason why he declined to go the meeting. But, on the evening of that meeting, he strayed by the house where the meeting was held, and stopped on the sidewalk; he heard prayers requested for a young man who had refused to come to the meeting. He heard

enough to know that he was the person prayed for. This deeply affected him. He trembled like an aspen-leaf, and on the sidewalk cried for and obtained mercy. He returned to his home, set up a prayer-meeting, and about twenty persons have been converted.

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**THE CLOUD LIFTED UP.**—At a neighbourhood meeting, in this city, after several brethren had prayed, one impenitent person knelt down, and cried, sobbing aloud, "*God be merciful to me a sinner!*" Others prayed for her. She arose from her knees, saying, "*The cloud is lifted up.*" While they were calling on God, He heard and answered.

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**THE DEAF AND DUMB EMBRACING CHRIST.**—Rev. Mr. Turner, Principal of the Asylum for the Deaf and Dumb at Hartford, was present at the meeting this morning, and gave some very interesting facts relating to the conversion of a number of deaf mutes, connected with the institution. A young man now in the asylum, and who was there when a boy for five years, and then left, went, when about sixteen years of age, as an apprentice to learn the machinist business. He remained at the trade until he was twenty-one, and when he had earned fifty dollars he left his place, and went to the asylum for the purpose of gaining more knowledge. He had been there but a few weeks, when Rev. Mr. Turner, the principal, received from him the following note, which we give verbatim :—

"I repent of my sin, and trust in Christ. I do not sleep all night. I feel great trouble and misery. I confess sin to God one month since."

He did not understand the language very well,

and meant by this that he had been one month confessing his sins. Mr. Turner gave him good instruction ; he soon was converted, and has been an exemplary Christian ever since. His fifty dollars carried him through six months of the asylum. He is now going through another six months, at the expense of the institution. A short time since, Governor Banks was at Hartford, and made the acquaintance of the young man ; and, learning his anxiety to obtain an education, promised him a year's tuition, at the expiration of his six months, in May, at the expense of the State of Massachusetts.

Mr. Turner also stated that, some little time since, two of the deaf mutes attended a prayer-meeting in a village near by. It was proposed in the meeting that prayer should be offered for them. All eyes were of course turned to them. One of them afterwards said he noticed this, but did not know what it meant. He became seriously impressed at the meeting, and he and his sister were both, subsequently, and in a very few days, converted. This fact was given to shew how prayer was answered.

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**FEAR GOD RATHER THAN MAN.**—A salesman had sold a bill of damaged goods to a customer. The clerk, in making out the bill, said, " You are aware, I suppose, that these are damaged goods." The customer refused to take them. The salesman said to the clerk, " You have prevented the sale of these goods. It was *a cash trade*, sir ; it was *a cash trade*, and you have prevented the sale, and I will report you to the firm." The clerk said, " When ? I am ready to go with you *now*." The salesman *declined* going, fearing probably that he should be

rebuked, as one of the firm had lately become a Christian. The clerk was a youth of nineteen, but feared God rather than man.

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JUDGES AND ASTRONOMERS.—A brother from Ohio stated that the work of grace was still progressing in that State. In Cincinnati a band of brothers has been formed, who in turns go out into the surrounding regions to hold prayer-meetings. Among this number are Judge Storer, one of the Judges of the Supreme Court, and Mitchell, the celebrated astronomer.

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BEFORE WE CALL, HE ANSWERS.—A minister from Ohio said that if he wished to send a message to his family and receive a speedy answer, he went to the telegraph office and transmitted it over the wires, and in a moment the answer returns. The heart is the telegraph wire over which prayer ascends to heaven, and gracious answer speedily returns. Before we call, He answers; and while we are yet speaking, He hears. The same brother said that when he was labouring in a place, there was a sister who lived some seven miles from the church, who wanted him to come and preach at her house. She had an impenitent husband and children. Before the meeting began, she retired to her chamber; when she came down, her face shone like Moses'. After the sermon, persons who wished to converse on the subject of their salvation were invited to remain. The whole assembly stopped, and were in tears. Before the meeting closed, the husband and one daughter gave their hearts to Christ. That was the commencement of a revival that spread

through the neighbourhood. God heard the prayer of that single sister.

**NONE TOO WICKED.**—Rev. Mr. Cable, of Ohio, said that a gentleman in Albany asked a minister to pray for him. The minister, in turn, asked him if he would give his heart to Christ. “What! a heart so wicked as mine?”—“Yes, a heart so wicked as yours. Will you do it? Christ is willing to receive you just as you are. Will you come as you are?”—“Yes, I give myself away; it is all that I can do.” At that moment, he did what he had been trying to do all his life long.

**CONVERTED WARRIOR.**—A dream of a converted warrior, of the Polynesian Islands, was related. Me, the chief, not long before he died, told Mr. Williams, the missionary, that he dreamed that he was leading on his tribe to battle, and there arose a mountain which reached to heaven, that prevented the fight; suddenly he saw a drop of blood fall upon it, and it vanished; a beautiful plain appeared in its stead, and the sky beyond looked very glorious. He gave Mr. Williams this interpretation: The mountain was Me's sins, and the drop of blood which fell upon Me's heart was Christ's blood, and washed all his sins away. Me died the next day.

**AN ACTRESS CONVERTED.**—A pious seamstress of New York, nearly reduced to starvation, sought guidance from her heavenly Father, and implored His aid. While on her knees in prayer, some one knocked at the door; she opened it, and was met by a fashionably-dressed female, who proved to be *an actress*. She wished to procure the services of

the seamstress in making dresses for the stage. The poor girl replied, "I cannot do it until I ask direction from my heavenly Father." Accordingly she knelt down in presence of the actress, and prayed first that she might be led to do her duty, and finally that the actress might be led to renounce her sins, and flee to Christ. In a few moments she was kneeling, mingling her tears with those of the seamstress. As they arose, the actress said, "I will take these things home—I shall never need them. Henceforth I will be a follower of Christ." She is now a noble Christian woman. Oh, the power of Christian consistency !

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**DRUNKARD CONVERTED.**—In a town in this vicinity, one person said to another, "Let us go over to Mr. B——'s to a meeting."—"What meeting?" said he.—"To a prayer-meeting."—"Why, he is drunk, and has not been sober this five years."—"But," says the other, "he has become a sober, praying man." This man and several others soon found peace in believing, and are now standing up for Jesus..

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**WHAT MANUFACTURERS CAN DO.**—It was stated, also, that there is a manufacturing village, about fifty miles from Boston, employing about three hundred and fifty men, who are received into the establishment upon the condition that they attend public worship, pay their proportion towards sustaining the institutions of religion, and abstain from intoxicating drinks. It is mostly under the direction of several brothers. One of these brothers has, for many years, been the leader of the singing choir. He is now near the close of life, and fears not to

die. On the last Sabbath, he saw the Sabbath school by classes. He was desirous to see them once more, and hear them sing. In this village God has poured out His Spirit, and about sixty individuals have been brought into the kingdom of God. God honours those who honour Him.

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**FARM SCHOOL IN PORTLAND.**—A letter was read stating that the superintendent of the State Farm School in Portland sent into the morning prayer-meeting a request for the conversion of the teachers, and within two weeks four of them were converted.

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**REMEMBER THE CLERKS.**—A brother at that prayer-meeting said that he had a clerk with whom he had laboured, and for whom he had prayed in vain. He went to his closet, one morning, to ask God what more he could do that he had not done. It was strongly impressed upon his mind that he must go immediately and beseech him to come to Christ now. He went to his residence and inquired for him, and he was still in bed. He was shewn to his chamber, knocked at his door, and was admitted. He fell upon his neck and wept. He asked, “What is the matter? Is your wife dead, or any of your family?” He still continued to weep, but at length said, “I am distressed for your soul.” He replied, “If you are so distressed for my soul, I can hold out no longer.” They knelt down and prayed, and the clerk submitted to the Lord Jesus Christ. He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

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**WHIPPED FOR GOING TO THE SUNDAY SCHOOL.**—

Several Catholics have been converted lately in New York. A priest went with a cowhide to whip the heresy out of a brother and sister who had recently renounced the Mother Church. The brother dared him to come on ; but he was cowed, and dared not attempt to use the cowhide. A child of Catholic parents was whipped because he went to the Sunday school. He asked if that was all. His parents answered, "Yes." Then said he, "I shall go to the Sunday school again, next Sabbath." He has now become an efficient teacher in the same school.

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**GOD SO LOVED THE WORLD.**—Another young lady had got tired of living in this world, and made preparation to commit suicide. As she was about to perpetrate the crime, the light from a church shone into her window, and she thought that she would once more visit the house of God. When she entered the vestibule of the church, the minister announced his text, "God so loved the world." When she heard this she said, "God must love me ; I will not destroy myself, but will come to God through Christ." This she did.

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**SINGULAR CONVERSION.**—It was also related that a certain man, last spring, stood and looked at people as they went into the Old South Chapel, and remarked that "they had better be at work than spending their time in that manner." He was, however, persuaded to go and see for himself what they did. He had been seated but a short time before he felt that God was there. He found himself weeping. He cried for mercy, and the Lord heard his cry.

**INFLUENCE OF THE MEETING.**—A brother, who, some months ago, was converted by seeing the people coming out of the Old South Chapel with smiles upon their countenances, and by their appearance seeming very happy, was present. He said that he had found and enjoyed the same happiness in Christ that he witnessed in others.

Another brother said that he came to this city about a year ago, not to seek religion, but to find amusement and business. He fell into the company of those who were attending the prayer-meetings, and he went with them. The Old South Chapel was the place of his birth, and if he should live until the 15th of March he should be one year old.

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**WHILE HE CALLED, THE ANSWER CAME.**—A young man in Detroit requested prayers for a friend in New York city, and that very night remarked that he felt as though somebody was praying for him. This impression led him to pray for himself. It was said of him, as of Saul of Tarsus, “Behold he prayeth!” He was brought to Jesus. It came to pass before they called that God answered, and while they were yet speaking that God heard.

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**THE BIBLE AMONG CATHOLICS.**—A brother from a town in the vicinity stated that a young Catholic had visited him several times, to obtain a knowledge of the way of salvation. He came by night, lest his countrymen should waylay and beat him. He has renounced the superstitions in which he was trained, and is reading the Protestant Bible with a desire to know what God teaches. The same brother also said that in a town in Rhode Island several hundred Bibles had been sold to the Catholics.

CONVERSION OF A CATHOLIC PRIEST.—A gentleman from Philadelphia gave a detailed account of a recent conversion of a German Catholic priest. He had officiated as priest in his own country for nine years. His eyes were partially opened to the falsity and wickedness of the Catholic system before he came to Philadelphia, last spring. He was inquiring after the truth, and was directed to a German Baptist minister as an instructor. This minister opened his pulpit for him to expose the falsity of the Catholic religion. This he did with a good deal of ability. His instructor then told him to preach Christ. He selected for his subject the forgiveness of the penitent thief. Up to this time he had been relying upon his own righteousness. He saw that the thief had no good works on which to depend. He was forgiven by faith in Christ. This truth sent an arrow of conviction into his own soul. He now received Christ as the end of the law for his righteousness. He clearly apprehends the way of salvation through the blood of Jesus, that cleanseth from all sin. He is now preaching among his countrymen in Philadelphia the faith that he once destroyed.

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NO WORK ON THE SABBATH.—Rev. Mr. Hooker said, a young sailor came to his study to ask what he should do to be saved. On a whaling voyage, he had twice come very near losing his life. He formed the resolution that if he ever got home he would devote himself to Christ. This he did, and sailed again as mate of the ship. The last that he heard of him was that he had lost his place because he would not harpoon whales on the Sabbath.

THE RECEIVING SHIP NORTH CAROLINA.—A communication was read from the sailors aboard the United States receiving ship North Carolina, Brooklyn, N. Y., in the following words:—

“January 25, 1859.

“On board of the receiving ship North Carolina, three hundred seamen, in a state of anxiety, request the daily prayer-meetings in Boston to remember them at the throne of grace, before which we bow in prayer; that you beg for Christ’s sake that they may be converted; that God would glorify the riches of His grace in their salvation. The Lord is pouring out His Spirit in great power upon this ship, and seventy seamen have been converted. Conversions are daily taking place.

“In behalf of the ship’s company,

“Yours, in the bonds of the Gospel,

“L. G. BINGHAM.”

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THANKSGIVING.—It has been the custom, for the last few years, to hold the prayer-meeting on Fast and Thanksgiving Days in the Tremont Temple. At the meeting held in that place, November 25, 1858, the following resolutions were presented by Rev. Martin Moore, and adopted:—

“Whereas, It has pleased the Great Head of the Church copiously to pour out His Spirit upon this land the past year, and He has by treaty opened the way for the preaching of the Gospel in the Chinese Empire: Therefore,

“Resolved, That we will come into His presence with thanksgiving, and enter His courts with praise, and bless His holy name for the gift of the Holy Spirit the past year; and we will this day pledge ourselves to work for Him the coming year.

*"Resolved,* That we recognise the hand of God in disposing the four great Christian powers to insist that, in making their late treaties with the Chinese Emperor, the Christian religion should be freely tolerated. This has opened a door for preaching the Gospel to four hundred millions of the lost race of Adam.

*"Resolved,* That while the Chinese Empire is white for the harvest, it has pleased the God of all grace to pour out His Spirit upon our seminaries of learning, to prepare labourers to enter into this field.

*"Resolved,* That in view of the events of the past year, we will thank God and take courage."

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The following has been sent to the editor for publication in this book:—

"On Wednesday, the 17th of last March, the writer (who had often been to the morning meetings) attended, for the first and only time, the twelve o'clock meeting at the Old South Chapel. The room, as was usual at that season, was crowded, and a deep solemnity pervaded all hearts. Among the requests for prayers was one from a wife, for the conversion of her husband.

"I was impelled to make some remarks, urging upon Christians the duty of speaking to friends and strangers upon the all-important subject of religion; and instanced the practice of Harlan Page in New York, who would sometimes stop strangers in the busy thoroughfares, and, with peculiar tenderness and emotion, often with tears, ask them if they loved the Saviour.

"The meeting closed at the usual time, and in going down stairs I met a gentleman of my acquaint-

ance. After expressing my pleasure and surprise at seeing him there (though I had before invited him to come), and his remarking, 'I stopped on my way to the bank,' we separated. I would here remark that I was in the constant habit of meeting him in the cars, and of speaking to him. The next day I missed him in the cars, but, on Friday morning, on stepping on board, he grasped me by the hand, and said, 'I am a happy man now.' He then, with much feeling, gave me in substance the following account:—

" ' You saw me at the prayer-meeting, Wednesday; I went there with little other feeling than that of curiosity, but, after that request for prayer, and especially your remarks that followed, I was completely melted. After the meeting I returned to the office, and soon took the cars for home, in great distress of mind. I immediately sent for my minister, and, with a breaking heart, cried, "What must I do?" He talked with and prayed for me, but still the burden was not removed. After he left, my wife came, and you may imagine her joy and my surprise, after telling her where I had been, to hear her exclaim, "Why, I sent that request to the meeting." She conversed with me, and prayed with me, but still the load remained; but, after leaving me alone for a few minutes, the thought came like a flash to my mind, "Your friends, your pastor, and your wife, have conversed with you, have urged you, and prayed, and done all they could for you; surely you have a duty to perform yourself." I immediately fell upon my knees and prayed for mercy and for acceptance, and when I arose I was the happy man you see.'

" I met him frequently afterwards, and always

with pleasure and profit, his heart and hands engaged in every good word and work. Thus he continued until Thursday, the 3d of June, when by a sudden and sad calamity he was called home to glory."

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The following article, from the pen of Mr. C. A. Richardson, will give one a very good idea of the manner in which the meeting is conducted. It also contains a number of interesting facts, and we insert it entire:—

*Friday, December 17, 1858.*—We enter the chapel, which is a small, neat brick building, and pass to the second storey, where the meeting is held. It is nearly time for commencing. The room will seat from one hundred and fifty to two hundred. The doors are so arranged as to open and shut noiselessly, and the aisles are thickly carpeted, preventing, as far as possible, any noise from the footsteps of late comers. The chapel is about half full. A well-known deacon of a Congregational church in the suburbs of Boston acts as leader this morning. The exercises are introduced with singing the hymn commencing,

“Blessed is the man who shuns the place  
Where sinners love to meet.”

The voices blend finely, and one begins to feel that it is good to be here. A well-known brother offers fervent prayer. The leader reads the first psalm, and, in brief comments upon it, says that when he had charge of a Sabbath school he used to request all the scholars to commit this psalm perfectly to memory. Another hymn is sung. The leader reads five requests for prayer: one asking the prayers of the meeting for an unconverted young lady, just gone to New York to engage in the festive scenes of

Christmas ; another for the town of Granby, and still another for a blessing upon the town of Littleton. Dr. Jenks, the well-known editor of the Comprehensive Commentary, in his clear, stentorian voice, offers prayer, remembering especially the requests that have been read. Meantime persons have continued to come in noiselessly, till the room is very nearly full. Another request is read, asking prayer for an unconverted husband. Brief remarks are made by a venerable clergyman. Another brother remarks that fifteen thousand persons are engaged in Boston this morning in dealing out intoxicating drinks to their fellow-men. Was not a remedy for this terrible evil an important thing to pray for ? The chairman remarks, that, although this may well be referred to incidentally, yet the great object of the meeting, it must be remembered, is to pray for the descent of the Holy Spirit. Another prayer is offered, and a hymn sung.

An apparent stranger speaks of the Fulton Street Prayer-meeting in New York, and mentions the fact, that it is composed mainly of strangers from all parts of the country, thus becoming a kind of religious exchange. He had heard it stated there but a few mornings before, that twenty on board the receiving ship North Carolina, at Brooklyn, had recently been converted, and over one hundred, at a subsequent meeting on that vessel, stood up to express their anxiety for their souls. The same brother, in illustrating the power of prayer, relates an incident that occurred under his own observation in the family of an eminent teacher in the vicinity of New York. A little daughter, eight years old, a lovely child, was taken very ill. The physician despaired of her life. *The speaker said it was agreed by various members*

of the family to pray earnestly, not simply that she might live, but that she might live to be a missionary. Some weeks afterward, he was in the same family, and found the little girl entirely recovered. He called her to him, and, in conversing with her, inquired if she loved Jesus. "Yes," said she; "I hope I gave my heart to Him three days ago, and I am going to be a missionary." This little anecdote was related in a very interesting manner, and many eyes are moistened with tears. Half-past nine has now come, and it is time to close. It is announced that, beside a female prayer-meeting of half-an-hour, to follow immediately, and the "Business Men's Meeting," from twelve to one, there is also to be a special meeting in the same room, in the afternoon, from two o'clock to four. The exercises are closed by singing,

"Jesus shall reign where'er the sun."

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REMEMBER THE STRANGER.—A brother said that on Saturday night, as he was passing through Summer Street, on his way to a neighbourhood prayer-meeting at the north end, he was accosted by a stranger, who asked him for money to buy something to eat. He at first refused, but something in the manner of the mendicant arrested his attention. He pleaded that he had been at work, lost his wages, and walked thirty miles that day, with nothing to eat except a few crackers obtained at Dedham. Said the speaker, I told him he had spent his money for liquor. He confessed that he had. I told him I was going to meeting a considerable distance, but that if he would go with me I would try and do something for him afterward. It was very cold, but he said he would go. On the

way, called in at a shop and got him something to eat. Talked with him about his soul. Stated his case at the meeting, and he was fervently remembered in several prayers. When opportunity was given, he rose with five or six others for prayers; and also when those were requested to rise who were fully determined to serve the Lord, he stood up with three others. I took him, at the close of the meeting, to the sailors' home, to remain till Monday. Will you pray for him?

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**ANSWER TO PRAYER.**—On Monday morning a paper was read, stating that, on the previous Monday, prayers had been requested there for the conversion of a person then present, rejoicing in hope, and desiring publicly to express thanksgiving to God, and afford encouragement to Christians to pray for the impenitent. A few mornings since, an incident was mentioned of a physician in this city who recently was instrumental in guiding a dying patient to Christ.

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**CONVERSION OF A STABLE-KEEPER.**—At one of the meetings a clergyman mentioned, among other classes to be made subjects for prayer, stable-keepers. In response to this, the next speaker said that a stable-keeper in Lowell, who had not been accustomed to regard the Sabbath, as he was driving about, one Sabbath morning not long since, was so struck by the crowds of people entering a church, that he tied his horse, and went in with the rest. He was considerably moved by the preaching, and the next morning called at the door of the minister, and placed five dollars in his hands, refusing to disclose his name. The man was subsequently con-

verted; and it was further stated that he has been instrumental in persuading several engaged in a similar business to come in and habitually fill a pew in the church.

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BROUGHT BACK.—An influential person in Boston had withdrawn from his church and religious institutions altogether. In a short time he dispensed with family prayer, and then with private devotion; finally he professed himself “free from restraint,” and all religious obligation. He was called on by a friend, who kindly expostulated, pointed to his three little children, and asked what would be the natural effect of his present course upon their future well-being. Tears began to flow; he confessed he was in error; promised to retrace his steps, and seek immediately the good old paths of “righteousness and peace.”

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THE POWER OF THE GRACE OF GOD.—A Mr. M—— went into one of the neighbourhood meetings, and spoke as follows:—“Four months ago I was the most miserable man you ever knew. I was not fit to look upon, and I despised myself. I am thirty-six years old, and have not seen a sober Sabbath for thirty years. I began to drink when I was six years old, by going after liquor for my father. I used to drink out of the measure, so I was never sober. One night I had a dream. I dreamed that I died and went to the judgment, and was found on the left hand of the judge. I was ordered into another room to wait for sentence. A lady came into the room, took a card, and wrote on it, saying, ‘Give this to Jesus to-morrow, and He will take you to heaven.’ I awoke troubled, and in great distress. My wife

thought I was going to die. A few days after this, a lady came to see me, and asked me to go to a prayer-meeting with her. She was the same lady I saw in my dream, Miss S——, the city missionary. I went, and was much troubled about my soul; but it soon wore off, and I took to drinking again. I moved to the north part of the city. My little son was invited to go to the Sunday school. He went, and when he came home I asked him where he had been. He said, to Sunday school, and to meeting in North Street. I told him I did not believe it, for there was no meeting in North Street. He said there was, and that they talked about Jesus there, and that it made him feel good. 'I want you to go, father.' This touched my heart, and I told him I would go. I had no clothes fit to wear, but I had a pair of overhauls, and an old ragged shirt, and I put them on and went. I stood up and told them I was a poor, miserable sinner, and asked them to pray for me; and I prayed for myself. I had been drinking, but I knew what I was about. I signed the pledge that night, and I thank God I have kept it ever since. I never have had any desire to drink since; God has taken the appetite away. I went home, and prayed to God to have mercy on my soul, and in a few days I found peace. I felt that God had, for Christ's sake, forgiven my sins. The ladies came to see me, and furnished me with clothes, and wanted me to go to Sunday school. I went, but did not know how to read, for I never went to school a day in my life. I did not know A from B, and began to learn my letters. In a short time I learned so fast they put me in the Testament. The teacher wanted me to learn two verses to repeat at the next Sabbath school concert. I thought I had a great

task, but I said I would, with the help of God; and I did stand up, and repeated four verses, and did not miss a word, for God helped me. I could not have done it myself; He helped me in everything. I was poor, and had not anything to eat for myself or family, and I prayed to God to send me something to eat. I went out, and when I came home my wife said some one had sent us a barrel of flour; I told her it could not be for us. She said it was, and shewed me the bill of it. I never knew where it came from. You see how good God is; He has clothed me, and fed me, and raised up friends for me. I now have plenty of work, and carry my money home into my family, while I used to spend it for the worst of purposes. Now I am happy, and have a plenty. Now I can share my loaf with others poorer than myself, and I thank God I can do it. I thank Him that He has lifted me out of the gutter, and out of the drunkard's grave. I mean to serve Him all my days; I thank God I can go to meeting every day. I have one hour for my dinner, and I take half of it to go to meeting to stand up for Jesus."

This man has united with one of our evangelical churches.

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**CONVERSION OF A MAN IN THE CHAPEL.**—A man about fifty years old, seeing the people going into the Old South Chapel, morning after morning, said to himself, "What do they go there for, to pray and to sing, every morning?" He thought that they had better be doing something else.

One morning, as he was going by Spring Lane, he saw the people going into the chapel, men and women, and he thought he would go in for a few minutes. As soon as he entered the room, he felt

that God was there ; he remained till the meeting was over, and left feeling that he was a great sinner. The next morning he went again, and heard them sing and pray. He felt that he was a lost sinner, and that there was no hope for him. He said to himself, What shall I do ? He wept, and cried to God for mercy. An invitation was given for all that desired prayer, or wished to have personal conversation, to go into the room below. He went in, in great distress, the tears running down his cheeks. An invitation was given for all that desired prayer to rise. He stood up, and said that he was a great sinner, and that there was no hope for him, and sat down, covering his face with his handkerchief. He wept aloud. All knelt down and prayed to God to have mercy upon this man, but he went from the meeting bowed down on account of his sins. The next morning he came to the meeting again, and was in the room below, still bowed down under his sins. It seemed to him that he could not live. Four or five prayers were offered up to God, that He would have mercy on his soul. He gave his heart to Christ, and found peace to his soul. The next day he stood up at a prayer-meeting in Park Street upper vestry, and said, "I have found Jesus precious to my soul." He was full of love to Christ and to all men, and has been rejoicing in Christ his Saviour ever since. He is often heard in the neighbourhood meetings relating what God has done for his soul, and inviting others to come to Jesus. He is often in the Old South Chapel, and says that that meeting was the means of saving his soul from death.

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INSTEAD OF THE THEATRE, THE PRAYER-MEETING.—*A young lady came into our neighbourhood*

meeting in great distress. She had lost her child a short time before, and asked us to pray for her. Prayers were offered up for her, and she also prayed for herself. In a few days she was rejoicing in hope. She wrote to her sister, who lives in the British Provinces, what God had done for her soul. Soon after her sister came to Boston on a visit to see her friends, and to go to the theatre and other places of amusement. She met her sister, and told her how happy she was, trusting in Jesus her Saviour. She wanted her sister to give her heart to Christ, that she might be happy; but her sister told her that she did not want to hear about religion. "You will spoil my whole visit. I have come to Boston that I may go to the theatre and to concerts, and enjoy myself."—"Well," said the sister, with tears in her eyes, "I will pray for you." She then left her. In a day or two she met her again, and all things had changed. She then wanted to talk about her soul's salvation, for the Lord had heard her prayer. They talked together about Jesus. They both knelt down, and in a few days the sister who came to Boston to attend the theatre found peace in believing in Christ her Saviour. She was so happy that she hardly knew what she was about, and before she went home she came with her sister into one of our neighbourhood meetings. Her whole soul was filled with love to God.

She has gone home to her friends, to tell them what great things the Lord has done for her soul.

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**STRIKING ANSWER TO PRAYER.**—Answers to prayer are sometimes so striking and remarkable, that the glory of God requires that they be made known to the Christian public. Our faith is so weak and in-

active that it needs this encouragement; and for this very purpose, we may suppose, the Hearer of prayer often grants full and speedy answers.

A case of this kind recently occurred in New York, with the circumstances of which the writer is intimately acquainted. It is the conversion of a young man, a student in New York University, who, though a son of pious parents, was at a distance from them, and exposed to all the temptations of city and college life. Three brothers, older than himself, members of churches, and residing in that city, often conversed with him on the subject of religion, and urged his immediate attention to his soul's salvation. He gave no evidence of heeding the admonition, but seemed more and more averse to the whole subject. The solicitude of the brothers increased, and one of them requested prayers for him at the morning prayer-meeting in Mr. Beecher's chapel, in Brooklyn. This was on Monday morning, and during the same week the young man and two college companions were walking the streets of New York, and called at an oyster saloon for refreshments. While awaiting their preparation, conversation turned upon the recent conversion of a fellow-student; and one of them remarked, in a casual manner, that he supposed *they* "ought to become Christians some time;" to which another replied, "Yes, and if some time, why not now?" Each acknowledged the importance of this question, and confessed to some solicitude lest the present favourable opportunity should pass unimproved. Their conversation grew more and more personal and serious. The Holy Spirit touched their hearts, impressed them deeply with a sense of their lost condition, and placed before them with great clear-

ness the sacrifice of Christ, and the claims of His wondrous love. Without leaving their seats, and I think without tasting their refreshments, they solemnly resolved to give their hearts to Christ. They left the saloon, and sought the counsel and prayers of Christian friends, and were soon rejoicing in hope. Two of them have made a public profession of religion, and the other probably will soon.

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**THE PRAYER OF FAITH.**—A lady had been praying for her husband for seventeen years—ever since she was married; and, since this revival commenced, she has, at the meetings, requested prayers a great many times. At last, God afflicted him, and took from him a beloved daughter, who was his idol. He then felt as if God spoke to him; and he said to himself, “This will not do; I must attend to the concerns of my soul;” but he did not come to a decision. His wife, fearing his seriousness might wear off, said to a lady that was stopping with her, “I wish some one would ask my husband to a neighbourhood meeting.” The reply was, “I will call on Mr. —— and ask him to go with him.” He invited him to go, and he went. It is the custom in those meetings to ask any one who may desire to be prayed for, or have anything to say, to rise. This man arose and said, “I am a stranger to the most of you, a stranger to God, and a stranger to that religion you profess. Pray for me, that I may be brought to Christ.” Two of the brethren prayed with him, and they appeared to enter into the very holiest of holies, and then God heard and answered prayer. While in that room, he gave his heart to the Saviour, and he went home that night and erected the family altar. He has

been praising God and standing up for Jesus ever since.

During the month of January 1858, Rev. Phineas Stowe, having attended a funeral of a girl at what is known at the North End of Boston as "The Globe Dance Hall," a notoriously bad place, asked the proprietor for permission to hold a prayer-meeting there. To the astonishment of Mr. Stowe, permission was granted, and the hall was opened every day for religious meetings. The Holy Spirit was present, and the place became one of deep solemnity. The wife of the proprietor of the hall was soon hopefully converted, and many others were subsequently brought to the knowledge of the truth. Among them was a man in middle life, who had been for many years a very intemperate man, and who had been a door-keeper at the dance hall. He related his experience at the Old South Chapel. The editor of this book requested him to place it upon paper. He did so, and it is inserted below in his own words:—

BOSTON, *March 15, 1859.*

I am now in my thirty-fifth year, and am three weeks old in Christ. I have had warnings, year after year; but I heeded not. I have letters from a poor, praying mother. She would write a few lines about the folks, and then she would say, "Oh, Elias, put your trust in God; for time is short, and you don't know how soon death will overtake you. The way you are going on, you will hasten your poor mother to her long home. How can I die and know that the only child I have in the world must be parted from me for ever? Do seek Christ, and go to heaven with me." I would read a part of the letter, and then hand it to my wife, and tell her she

might read the rest of it. My heart was so full I could not read. I would then go to the rum-shop, and there stay and drink ; and so I went on, year after year, till I became a drunkard.

About four months ago, God began to call for me more than ever. When going along the streets, I would look at myself, and then at all around, and think it will be but a few days before I shall have to bid adieu to all, and then, oh, my mother, what shall I do ?—and then to the rum-shop I would go. I went on in this way, till one morning my boy went through the room singing,

“My father’s a drunkard, but I am not to blame.”

I had not heard this before, and I thought he had made it up for me. I tried to speak, and tell him to stop, but could not, and so to the rum-shop I went. But those words went with me,

“My father’s a drunkard, but I am not to blame.”

January 23, Rev. P. Stowe held a prayer-meeting at Globe Hall. I thought I would go, for I had not been to church for five years. After getting full of rum, I went, thinking to have some fun. But it was no fun to me ; it seemed that they were all talking to me. Time began to seem short ; everything I ever did came up in my mind, and I began to weep, and thought I must die at the close of the meeting.

Mr. Stowe said, “If there is any one here that wants to take the temperance pledge, I will administer it.” I rose and said I would. I thought then, if I could only get rum out of me, and feel as in former years, I should be happy. But it was not so. Those mother’s prayers and a long eternity were in my mind. And then I would think of what my little boy would say when he would bring my

rum to me, "Father, don't drink it; you know it hurts you, and by-and-by I shan't have any father's knee to sit on." I felt as though I had no friend on earth or in heaven. I went to meeting every day for four weeks, but did not pray. I thought I had got to begin at the time I first began to sin, and repent of every one separately; and I could see so many, that I thought that God would not forgive them all. I lived in this way till the night of February 22. While asleep I dreamed I was to work around the cars, and a man said, "Don't go there; they will kill you!" I looked around, and saw guns pointed at me. I could not find anything to get behind, so I fell on the ground, and that waked me up. I then thought of the many invitations that the people of God had given me to flee from the wrath to come, and I heeded 'not, and how quick I dropped when they told me in my dream they would shoot me. I got out of bed, and began to pray to God to forgive my sins; and when I gave myself up to God, He did forgive my sins, and I am now praising His holy name.

I have a whole stack of mother's prayers, and now I like to read her letters.

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The communication inserted below is very interesting, and it is inserted entire:—

CONVERSION AT THE INQUIRY MEETINGS.—About a year ago, when inquiry meetings were held daily, at the close of the morning meetings at the chapel, I had the pleasure of being present at many of those interesting and profitable seasons, where, all reserve for the time being thrown off, we could speak freely to the anxious inquirers who came there heart-burdened, but hoping, trusting that the Holy Spirit

would, through the mouth of some brother, speak peace to their troubled souls, and lead them from the darkness in which they were blindly groping, to the marvellous light and glory which He alone can shed abroad in the heart.

There we could pour out our whole hearts in prayer for each individual who desired it, and wrestle with God for His blessing to descend upon that soul, no matter what the outward form, semblance, or characteristic.

At one of these meetings my eye fastened upon a young lady who had come in. I felt very anxious to know whether she loved the precious Saviour, the glorious Redeemer, and felt constrained to speak to her, although an entire stranger.

I went to her and said, "My friend, can you say, with David, 'My heart is fixed, trusting in the Lord ?'" She said she could not. I asked her if she wished to be a Christian. She said she did. I asked her if she would like to be prayed for. She answered, Yes.

I remarked to her that we did not think that going forward for prayers would save the soul, but that it was a very appropriate way to express the desire to become a Christian. I then asked her if she would go forward, and be conversed with, and prayed for.

She readily assented, and went with me to a front seat, where we continued our conversation.

I said to her, "I want you to look directly to Jesus, and say to Him, from the inmost depths of your heart,

"Just as I am, without one plea,  
Save that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come."

She burst into tears, exclaiming, with broken heart, "Oh, I am such a sinner!" I saw the big tear fall upon her dress, and said, "You are just the one whom Jesus came to save, for He came to save that which was lost."

She knelt down to pray. At first she did not kneel, until I touched her, and asked her if she would not do so. This she did very readily, and I felt encouraged to take her in the arms of faith, and carry her to Jesus.

Prayer was offered for her—yes, and answered immediately. We rose from our knees. I asked her if she had given her heart to Jesus. She answered, unhesitatingly, "Yes." I asked her if she could now go on her way rejoicing. Her reply was, "Yes;" and a brother afterwards remarked to me that she left the room with a smile upon her face.

I saw her, some weeks afterward, and inquired how she was progressing spiritually. She said she had not had a doubt.

At the time of the anniversaries, in May, in course of conversation with Rev. Dr. Chickering of Portland, whose church she had formerly attended, she related to him some portions of her religious experience. She had heard so much of doubting in the remarks of professing Christians, that she feared there might be something wrong in her experience, as she had no doubts. That godly minister (oh, that there were more like him, to encourage the young converts!) remarked, "It is not necessary, in order to be a Christian, to have doubts."

I have seen her, from time to time, during the past year, and always with her face heavenward.

A letter received a few days since from her will, *perhaps*, best conclude the record:—

BOSTON, *March 8, 1859.*

DEAR SIR,—I feel that I cannot write anything suitable for publication ; but, hoping that you may draw forth some fact which may encourage some one who is still doubting, I send you these lines.

I had been taught, from my youth, to pay due respect to things of a religious nature ; to read my Bible, to attend Sabbath school, to repeat the prayers which had been taught me ; and, as I grew older, to express my petitions to God in language of my own. But it was too frequently, alas ! the mere utterance of words with little meaning, forgetting that I was addressing Him upon whom we are dependent for all our blessings, and who has suffered so much for us that we might be saved.

About two years and a half ago, I first became interested in the subject of religion, while attending Dr. Chickering's church, in Portland, being at that time a member of Mrs. Chickering's Sabbath school class. One of the first things which drew my attention to the subject was the Christian example of my teacher, whose inward light seemed to shine forth in all her acts and words.

After my removal to Boston, I lost my interest, for a while. But, last spring, I attended several meetings at the Old South Chapel, where I heard many tell what the Lord had done for their souls.

One morning, an old lady who sat next me, asked me if I loved my Saviour. She told me she should pray for me. All day I thought of the old lady's question, and I trust my prayers that night were more earnest than ever before. The next morning I went to the inquiry meeting. Several gentlemen came to me, urging me to go forward, to be prayed for ; but I was stubborn, and refused, and was

tempted to go away; when you, my dear friend, came and talked with me, shewing me the way so clearly, and repeating those lines,

"Just as I am," &c., &c.,

that even then, when my heart was filled with so much wickedness, I began to hope that even I might be pardoned.

When I arose, after several had prayed for us, I felt that my sins were forgiven. As I walked home that morning, my step was lighter, and I felt that my burden, like Christian's, had fallen off. Many told me that it would last but a short time; but the peace that came to me on that April morning still remains. May I ever continue steadfast in the faith! May I ever be grateful to you, who was instrumental in leading me to Christ; and may you be the means of pointing to others the way to heaven!

Will you pray for me? May I always be a Christian, not only in name, but in thought, word, and deed!

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The following communication has been sent to the editor:—

A HUSBAND CONVERTED.—For some years I had been labouring and praying for the conversion of my *dear husband*, but as yet saw no hope of his giving his heart to the Saviour. Often, when I tried to converse with him about his soul's salvation, he would turn the subject with a playful joke; sometimes his reply would be, "I always try to do about right, and I do not think that I am going to be lost while I do." My faith and hope were beginning to fail me, when, taking up a daily newspaper, I saw a report of the week-day prayer-meeting in Boston.

Surely, thought I, the millennium is at hand, and my dear one will now be brought into the fold of Christ. I prayed and laboured for him with renewed hope and courage. On Saturday evening, the 6th of last March, I addressed him, with all the earnestness that my love for his immortal soul could prompt, to put off the day of repentance no longer. That evening he expressed for the first time a hearty desire to become a Christian. The following week I urged him to attend the prayer-meeting at the Old South Chapel. But he could not leave his business, and he would not be seen, as he afterwards said, going to a prayer-meeting in the day-time. The next Sabbath he seemed much affected by the services of the day. Anxious that his impressions might be deepened, I asked him to go to the prayer-meeting in the evening. But he declined, saying he did not like to leave me alone. I then said to him, "When will you attend to your soul's salvation? Why do you put it off?" He quietly closed the book that he was reading, and said, "I do wish you would not talk to me; it does no good;" and then resumed his reading. I said no more, but went to the mercy-seat, and left his case with God. This was the last time that the subject of religion was unpleasant to him. The next morning, when he first awoke, he told me he wanted to seek the Saviour until he found Him, and that he should go to the prayer-meeting that day. He went, and also on the following day, without much apparent change in his feelings. I feared that his interest might wear away; and on Wednesday morning, after he had gone in town, I penned a little note, requesting prayers in his behalf. I went to the Old South Chapel, and, as the people were passing into the morning prayer-meeting, I

handed the note to a gentleman, and went away. When I arrived at home, I found him there before me. He met me at the door, and, with tears streaming down his face, said, "Oh, what must I do? I am undone! I am entirely broken down! What must I do! Rev. —— has been in, and talked and prayed with me, but no comfort came to my soul." He told me that he had been to the noonday prayer-meeting, and it was there he was led to feel deeply his lost condition without a Saviour. All his former trust in his own goodness had failed him, and he had no hope left. He was almost in despair. I asked him if there was a request of a wife for the conversion of her husband read at that meeting. "Oh, yes," said he; "was it you who sent that note? It was that request, and the prayer that followed, which completely broke me down." He said he was willing to give up everything for Christ. I told him that as Christ had long been waiting with outstretched arms to receive him, He was ready now, and there was no reason why his peace should not be immediately made with God. We knelt down together, and, after offering a fervent petition for him, he followed me in prayer, making a full surrender of himself, and all that he possessed, to Christ. When we arose from our knees, his whole countenance beamed with light and joy that was dawning upon his soul.

"Why," said he, "I believe the burden is gone. I think Christ has accepted me; I am happy, very happy;" and so he continued constantly, as he said, growing brighter and brighter. That night our family altar was erected, and from it ascended the incense of gratitude from hearts overflowing with joy and thanksgiving. The next morning found

him anxious to know what he could do for Christ. He went to his impenitent friends, and told them what Christ had done for him, and enjoining them to accept that Saviour who had given him such joy and peace. Nor were his labours unblest. He had the joy of seeing some souls through his instrumentality brought to yield themselves to Jesus. He was anxious to do his duty, whatever it might be ; and with such alacrity did he take up every cross, that they seemed joys rather than crosses.

On the first Sabbath in May, he stood up and professed Christ before men, uniting himself with His followers, and with them partaking of His body which was broken, and His blood that was spilled for the remission of sins. It was a season of great joy to his soul.

It was his first and last communion season on earth. In one short month, on the 8d of June, he was suddenly, without a moment's warning, called home. But he was ready to go ; his time for labour was short, but he had accomplished much. He had often expressed his readiness to go. Death had no terror for him ; he had no doubts. His faith and trust were undimmed. And while we, for the suddenness of our loss, were for a time enveloped in such confused, impenetrable darkness, all the glory and brightness of the New Jerusalem burst upon his astonished vision, and, clothed in the pure robe of righteousness that Christ had in waiting for him, he was casting his crown, not wholly starless, at the Saviour's feet, and rejoicing over all the way in which God had led him—that way which seems so dark and mysterious to us. Yet we would trustingly say, “Not my will, but Thine, O Lord, be done.”

A DAUGHTER AND NIECE CONVERTED.—A lady, with a daughter and niece, residing in a suburban village, purposed, one morning, to go to the city shopping.

The daughter and niece, wishing to attend the meeting at the chapel, walked some distance in order to procure conveyance by which they might reach the city in season for that meeting.

At its close they were invited to the inquiry meeting. Several of the brethren conversed with them, and when the mother and aunt returned from shopping, she found her daughter and niece sitting at the feet of Jesus, rejoicing in hope.

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A DRUNKARD RECLAIMED.—At one of our morning meetings, some months since, an intemperate, wretched-looking man, poorly clad, was seen to enter.

He was truly a pitiable object. He had buried wife and child, and, to all human appearance, was himself well-nigh buried in that grave in which drunkenness, profane swearing, and Sabbath-breaking, had almost placed him.

But he was not buried so deep as to be unseen by that God who has this year wrought such wonders among us.

He was leading him in a way he knew not. He caused his attention to be arrested by the notices at the door, to read them carefully, and then to enter.

The first meeting being closed, He put it into the heart of a brother to invite him to the inquiry meeting below. The attention of two or three brethren was called to his case. They remained

with him, spent a season in prayer for and conversation with him, and then he prayed for himself. And such a prayer! It could have proceeded only from a broken and contrite heart. Such brokenness of heart; such contrition of spirit; such a sense of his guilt in the sight of his heavenly Father; such a realising sense of his lost condition; such a sense of dependence upon God alone for help; such recognition of the fact that God would be just should He consign him to endless woe,—were manifested in that prayer, that the brethren with him could but feel confident that he had given his heart to Jesus, and that God, for Christ's sake, had pardoned his many and aggravated sins, and received him into His arms of love, which are ever open to greet the returning wanderer.

The next day he was at the Park Street Church neatly clothed, and, as we trust, in his right mind.

We have seen him from time to time since, and have reason to believe that the work so auspiciously begun still continues; and we cite it here for the consolation and comfort of those who feel that they are too far sunken in sin to be reached, even by the everlasting arms.

It should be stated, however, that at the outset he commenced, in the house of his aunt, family prayer, and continued priest of the household till toward the end of the year. He then "lost his confidence," partly from lack of employment, and yielded, two or three times, to the tempter, strong drink. Since the new year commenced, he has kept free from liquor, and has recently signed the pledge to abstain from all that can intoxicate, and promises to exert his whole influence in the cause of temperance. He had never before signed the pledge.

CONVERSION OF A SISTER.—A young man came into the Old South Morning Prayer-meeting, and there God blessed him, and led him to inquire what he should do to save souls. He had a sister about sixteen years old, who lived in the country, about forty miles from the city, and he wrote to his mother to let her (the sister) come to the city for a few days. He felt as if Jesus of Nazareth was passing by, and that if she were here she might find him. She came, and went to meeting with her brother, and in a few days began to feel that she was a great sinner. One evening she went forward for prayers, and returned home in great distress. She took off her bonnet and threw herself on the bed, and cried aloud for mercy. The lady of the house came in, and talked and prayed with her, but her distress increased. She read the Bible with her, and prayed again, but relief did not come. She (the sister) said, "I cannot live until morning unless I find peace." It was almost midnight, and when the lady asked her if she should call her brother, she said, "Yes." The brother came into the chamber, and there poured out his heart to God, that He would have mercy on her; and in the stillness of the night Jesus spoke peace and pardon to her soul. She gave her heart to God that night, and the next morning she was happy, trusting in Jesus.

The brother sent a letter home to his mother, informing her that his sister had become a new creature in Christ. Her friends came to see her mother, and to hear what God had done for her daughter. They were all struck with astonishment. Some wept, some rejoiced, and others prayed. Soon after the young lady went home, her friends went to see *her*, and she told them that Jesus had forgiven all

her sins, and she was happy, trusting in Him. The news went far and near. They had no minister, but they had meetings at her mother's house. Soon the rooms of the house were too small, and they went to the vestry. God poured out His Spirit, and many inquired what they should do to be saved. Others were rejoicing in the hope of eternal life. The work spread all round, and there were in that church, and in other churches near, more than one hundred and twenty brought into the fold of Christ. Thus we see what God can do through the influence of His Spirit. The young man is now studying for the ministry.

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Rev. Phineas Stowe, who was mainly instrumental in originating the meeting in Globe Hall, stated, in the Old South Chapel, that he had no doubt that the movement had been commenced in answer to the prayers offered up in the chapel. Eternity alone will shew how many meetings have been commenced, how many conversions have occurred, and how many revivals have progressed, which may be traced, either directly or indirectly, to this morning meeting.

Tammany Hall, an adjunct of the National Theatre, another place where vile persons had been accustomed to assemble, was also opened for religious meetings. Shortly after this, the National Theatre was secured, under the auspices of the Young Men's Christian Association, for Sunday evening lectures. Rev. Messrs. Eddy, Kirk, Dadman, and others, have there preached the Gospel to many who heard the news of salvation by Christ for the first time.

A COMPLETE SURRENDER!—At the close of a noon-day prayer-meeting, when the house was nearly emptied, a brother requested the writer to pause for an introduction to a gentleman whom he had often seen at this meeting, and who, by his sober countenance, he supposed was a professor of religion. On receiving a negative to that question, he was asked relating to his condition. “I have been to these meetings,” he replied, “three or four months, hardly missing a day, and I desire to be a Christian.”

“Has it ever occurred to you that *desire* is not *choice*? Has not the Saviour sought you every day, and offered pardon and salvation? Have you not as often withheld your heart, thus refusing to accept the mercy so dearly bought?”

A new thought entered his mind. It flashed upon him that he had only desired what he should have *chosen*, and thus his will was antagonistic to God’s method of saving souls, and thus every day he was defeating the Divine plan whereby his soul might be recovered from sin to the better life. He saw the truth, and admitted it—he saw his inconsistency. He was then asked, “Do you now accept of Christ as your Saviour, and rely solely upon Him, renouncing all dependence upon self, and trust wholly in His righteousness?”

“Yes, I do,” he promptly replied.

“Then,” I said, “you wish us to understand that, without waiting longer for something to come to you, you do, by an act of faith, accept Jesus Christ as your Sanctifier, Saviour, and Redeemer; and, casting yourself upon Him, you do appropriate Him by faith as such, and trust yourself for time and *eternity* in His hands?”

"Yes, I do," was the reply.

"Will you now consecrate yourself to Him for ever, and commit yourself to His service, whatever may betide you,—and shall we witness to it?"

"Yes!"

Several prayers were then offered, one of which was from his own lips, confirming all the above.

He has since made declaration in public meeting of the Saviour's grace in his behalf.

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A young man, residing at Chelsea, rose for prayer at the noon-day meeting (Monday, about the 10th March 1859), in response to an invitation. He was conversed with after meeting. Said he had been anxious a week. He was directed as in the case above. He expressed himself willing to remain and be prayed for, and to pray for himself. He did so; three brethren tarried, and on the spot he consecrated himself to Christ, as he confessed to many, a few days after. He has been frequently present at the meetings, and with joy depicted on his countenance.

It is worthy of remark, that in nearly every instance, when persons have arisen to request prayer for themselves, they have found the Saviour, and often afterwards have risen in the same place to give in their testimony to the saving and pardoning grace of our God.

The incidents connected with the Old South Chapel Prayer-meeting might be greatly multiplied; but the foregoing must suffice. The editor is indebted to the *Puritan Recorder*, *Congregationalist*, *Watchman and Reflector*, and many private individuals, for valuable facts which have been inserted.

We should have stated, in the proper place, that the ladies have been accustomed to remain for prayer for a half-hour, at the close of the morning meeting. These seasons have been often deeply interesting, and it is believed that the prayers of pious mothers, wives, and sisters, offered up in that place, have been answered.

This little book is given to the public in the hope that it may do good in more than one direction. The success which has attended the Old South Chapel Prayer-meeting may induce some persons to commence similar meetings. The incidents related may serve to strengthen the faith of those who are inclined at times to waver and doubt, and may incite others to labour more earnestly and faithfully for the conversion of souls. The Lord bless it to every one who may read its pages !

